Joel's Use of Scripture and the Scripture's Use of Joel

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Joel's Use of Scripture and the Scripture's Use of Joel

Appropriation and Resignification in Second Temple Judaism and Early Christianity

By
John Strazicich

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I dedicate this book to my wife Renay and our children Matthew, Michael, and Victoria: אֶשְׁפּוֹךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְּנֵיכֶם וּבְנוֹתֵיכֶם

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PREFACE

When I entered Dr. Sanders' seminar on Comparative Midrash in 1994, I was introduced to a hermeneutic that opened new windows on scripture's interpretation. By the end of that class, and the following seminar on the Dead Sea scrolls, I knew that this particular exegetical method was going to propel me into a life-long heuristic enterprise of discerning the canon's unrecorded hermeneutics.

The present manuscript is a revision of my dissertation, and reveals a deepening of my appreciation of exploring the hermeneutical function of precursor texts. The book of Joel, as a specimen of Second Temple Judaism, displays a high degree of scriptural allusions by a cultic prophet. His proto-apocalyptic tendencies and appropriation of the Day of Yahweh motif are clues that ensure a fruitful quest for the discovery of the book's receptor hermeneutics. Bergler's and Leung's prior work assisted my own studies. I am appreciative of their endeavors and contributions, which this manuscript details. The use of comparative midrash as a method of interpretation offers an approach to Joel that is unique, because it attempts to discern the function of both diachronic and synchronic textual surfaces in ancient texts.

Joel's recontextualization in the NT allows the reader to discover the manner in which his prophecies function in early Christian communities. The present research demonstrates that appropriation and resignification mark both Joel's use of scripture and his NT *Nachleben*. The purpose of the study is to pursue the function of scripture's resignification. In this process, Bakhtinian dialogism and Kristevan intertextuality have been found to assist the method of comparative midrash, which become apparent in the course of the manuscript.

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I would like to thank my late grandmother Ruby Strazicich, and my mother, Roberta, who passed on to me the love of the scriptures and whose prayers and support I am deeply indebted. I thank my wife, Renay, and our children Matthew, Michael, and Victoria for being so patient with me in this extended project. Without their sacrifices on my behalf, I could not have endured these years of study and research. I would also like to thank my Uncle Freeman & Aunt Charlotte for their prayers and financial help throughout the years. I also can not fail to mention Ronny and Wanda Adamowecz who have been my mentors since childhood that have guided my spiritual development. Their love, concern and financial sacrifices have been a great source of joy to our comfort. I would also like to thank Michael Patrick Larkin and FMI for their generous financial assistance, which largely made it possible to produce this revision of my dissertation.

I would also like to acknowledge my advisors who have offered their wisdom and insights during my studies at Fuller Seminary. Dr. Leslie Allen has been a great source of encouragement and direction in my studies in the book of Joel. His commentary on the book of Joel has been a constant companion and wellspring of inspiration in my work on Joel. I am likewise indebted to Dr. Ralph P. Martin who has overseen my scope of endeavors in the use of Joel in the New Testament. His direction and patience helped me to set my pace in this long work.

I must also acknowledge Dr. James A. Sanders, my professor at Claremont Graduate School and outside reader, who introduced me to comparative midrash and intertextuality. It was his hermeneutical methodology that gave me the idea to pursue the function of scripture in the book of Joel and its New Testament *Nachleben.* His methodologies can be observed throughout this research. I would also like to thank Dr. David Instone Brewer for his help and assistance during my intial research on this project at Tyndale House, Cambridge.

Lastly, but not least, I am greatly indebted to Lynne Kern, who has patiently worked laborious hours with me in editing and con-

densing the present manuscript, and to her husband, James, who has been a significant theological confidant through the years, who has reminded me that meaning is always *context driven*.

ABBREVIATIONS

ABD	*Anchor Bible Dictionary*. Edited by D. N. Freedman. 6 vols. New York: Doubleday, 1992
AnBib	Analecta Biblica
ATD	Das Alte Testmant Deutsch
BAGD	Bauer, W., W. F. Arndt, and F. W. Gingrich. Greek-English Lexicon of the New Testament and Other Early Christian Literature. 3rd ed. rev. by Federick W. Danker. Chicago: University of Chicago press, 2000
BASOR	*Bulletin of the American Schools of Oriental Research*
BECNT	Baker Exegetical Commentary on the New Testament
BBB	Bonner Biblische Beiträge
BBET	Beiträge zur biblischen Exegese und Theologie
BETL	Bibliotheca ephemeridum theologicarum lovaniensium
BEATAJ	Beiträge zur Erforschung des Alten Testaments und des antiken Judentums
BDB	F. Brown, S. R. Driver, and C. A. Briggs, *Hebrew and English Lexicon of the Old Testament* Oxford: Clarendon, 1907
BHT	Beiträge zur historischen Theologie
Bib	*Biblica*
BibOr	Biblica et orientalia
BibS(N)	Biblische Studien: (Neukirchen 1951-)
BibInt	*Biblical Interpretation*
BIS	Biblical Interpretation Series
BKAT	Biblischer Kommentar Altes Testament
BO	Berit Olam
BTB	*Biblical Theology Bulletin*
BWA(N)T	Beiträge zur Wissenschaft vom Alten (und Neuen) Testament
BZ	Biblische Zeitschrift
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft

BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CAT	Commentaire de l'Ancien Testament
CBET	Contributions to Biblical Exegesis and Theology
CBQ	*Catholic Biblical Quarterly*
CBSC	Cambridge Bible for Schools and Colleges
CC	Continental Commentary
CHB	*Cambridge History of the Bible* 3 vols. ed. P. R. Ackroyd, G. W. M. Lampe, and S.L. Greenslade Cambridge: Cambridge University Press, 1963-1970
ConBOT	Coniectanea biblica: Old Testament Series
CQR	*Church Quarterly Review*
CRINT	Compendia rerum iudaicarum ad Novum Testamentum
CurTM	*Currents in Theology and Mission*
DBSup	*Dictionnaire de la Bible, Supplment* Paris: Letouzey et Ané, 1955
DJD	Discoveries in the Judean Desert
DJG	*Dictionary of Jesus and the Gospels.* Edited by J. B. Green and S. McKnight. Downers Grove: InterVarsity, 1992
DNTB	*Dictionary of New Testament Background.* Edited by C. A. Evans and S. E. Porter. Downers Grove: InterVarsity, 2000
DPL	*Dictionary of Paul and His Letters.* Edited by Edited by G. F. Hawthorne and R. P. Martin. Downers Grove: InterVarsity Press, 1993
DLNT	*Dictionary of the Later New Testament & Its Developments.* Edited by Ralph P. Martin and Peter H. Davids. Downers Grove: InterVarsity Press, 1997
DTT	*Dansk Teologisk Tidsskrift*
EBib	Études bibliques
EBC	Frank Gabelien, ed.*The Expositor's Bible Commentary* 12 vols. Grand Rapids: Zondervan, 1976-1992
EDNT	*Exegetical Dictionary of the New Testament* 3 vols. H. Balz and G. Schneider eds. Grand Rapids: Eerdmans, 1990-1993
EKKNT	Evangelisch-katholischer Kommentar zum Neuen Testament
ETL	*Ephemerides theologicae lovanienses*
ExAud	*Ex Auditu*

FOTL	Forms of the Old Testament Literature
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GBS	Guides to Biblical Scholarship Old Testament Series
GELS	*A Greek-English Lexicon of the Septuagint* Lust, et al. 1996 2 vols.
HALOT	L. Koehler and W. Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament* trans. and ed. under the supervision of M. E. J. Richardson. 5 vols. Leiden: Brill 1994-2000
HBS	Herders Biblische Studien
HDR	Harvard Dissertations in Religion
HNTC	Harper's New Testament Commentaries
HSM	Harvard Semitic Monographs
HTKNT	Herders theologischer Kommentar zum Neuen Testaments
HTR	*Harvard Theological Review*
HUCA	*Hebrew Union College Annual*
IDB	*Interpreter's Dictionary of the Bible*
IDBSup	*Supplements to Interpreter's Dictionary of the Bible*
Int	*Interpretation*
IB	*The Interpreter's Bible*
IBT	Interpreting Biblical Texts
ICC	International Critical Commentary
IOSCS	International Organization for Septuagint and Cognate Studies
ISBL	Indiana Studies in Biblical Literature
ITC	International Theological Commentary
ITL	International Theological Library
JAOS	*Journal of American Oriental Society*
JBL	*Journal of Biblical Literature*
JETS	*Journal of the Evangelical Theological Society*
JNES	*Journal of Near Eastern Studies*
JPTSup	Journal of Pentecostal Theology Supplement Series
JSNT	*Journal for the Study of the New Testament*
JSNTSup	Journal for the Study of the New Testament:Supplement Series *JSOT Journal for the Study of the Old Testament*
JSOTSup	Journal for the Study of the Old Testament:Supplement Series
JSS	*Journal of Semitic Studies*

JTS	*The Journal of Theological Studies*
Kairos	*Kairos*
KB	L. Koehler and W. Gaumgartner, *Lexicon in Veteris Testamenti livros*, 2nd ed.; Leiden: Brill, 1958
KD	*Kerygma und Dogma*
LCC	Loeb Classical Library
LD	Lectio Divina
Louw-Nida	*Greek-English Lexicon of the New Testament Based on Semantic Domain*, 2nd ed.; L. P. Louw and E. A. Nida, eds. 2 vols. New York: United Bible Societies, 1989
LSB	La Sainte Bible
KAT	Kommentar zum Alten Testament
LOT	Literature of the Old Testament
LSJ	*A Greek English Lexicon* H. G. Liddell and R. Scott eds. rev. by H. S. Jones and R. McKenzie 1996.
MBPS	Mellen Biblical Press Series
MDB	Le Monde de la Bible
NCA	New American Commentary
NCBC	The New Century Bible Commentary
NIB	*New Interpreter's Bible*
NIBC	New International Biblical Commentary
NICNT	New International Commentary on the New Testament
NIDOTT	*New International Dictionary of Old Testament Theology*
NIGTC	New International Greek Testament Commentary
NKZ	*Neue Kirchliche Zeitschrift*
NovT	*Novum Testamentum*
NovTSup	Supplements to Novum Testamentum
NSKAT	Neuer Stuttgarter Kommentar Altes Testament
NTD	Das Neue Testament Deutsch
NTL	New Testament Library
NTTS	New Testament Tools and Studies
NTS	*New Testament Studies*
OBO	Orbis biblicus et orientalis
OTG	Old Testament Guides
OTL	Old Testament Library
OTS	Oudtestamentische Studien
OTWSA	Ou-Testamentiese Werkgemeenskap in Suid-Afrika
PTL	*A Journal for Descriptive Poetics and Theory of Literature*
RE	*Revue d'Esthétique*

RB	*Revue biblique*
RevQ	*Revue de Qumran*
RevSR	*Revue des Sciences Religieuses*
RGG	*Religion in Geschichte und Gegenwart 4. Auflage*
SBL	Studies in Biblical Literature
SBLDS	Society of Biblical Literature Dissertation Series
SBLMS	Society of Biblical Literature Manuscript Series
SBS	Stuttgarter Biblelstudien
SBT	Studies in Biblical Theology
SEÅ	Svvensk exegetisk årsbok
SKG	Schriften der Konigsberger gelehrten Gesellschaft
SP	Sacra Pagina
StPB	Studia post-Biblica
SUNT	Studien zur Umwelt des Neuen Testatments
TDNT	*Theological Dictionary of the New Testament*
TDOT	*Theological Dictionary of the Old Testament*
THAT	*Theologisches Wörterbuch zum Alten Testament*
TLOT	*Theological Lexicon of the Old Testament*
TNT	Texte zum Neuen Testament
TOTC	Tyndale Old Testament Commentary
TRE	*Theologische Realenzyklopädie* Edited by Gerhard Müller; Berlin: Walter de Gruyter, 1977-
TZ	*Theologische Zeitschrift*
UBL	Ugaritisch-Biblische Literatur
UUÅ	Uppsala Universitets Årssdrift
VT	*Vetus Testamentum*
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZAW	Zeitschrift für die alttestamentliche Wissenschaft
ZKG	Zeitschrift für Kirchengeschichte
ZNW	Zeitschrift für die neutestamentliche Wissenshaft
ZThK	*Zeitschrift für Theologie und Kirche*

INTRODUCTION TO JOEL'S USE OF SCRIPTURE AND THE SCRIPTURE'S USE OF JOEL: METHOD OF INTERPRETATION

The Approach to Joel and the New Testament

The book of Joel is a skillfully crafted theological *responsum* generated by two natural calamities. The first immediate occasion for the book is a series of locust infestations (1:4), followed by a prolonged drought (1:19-20). Joel's prophecy contains a substantial amount of scriptural allusions to antecedent scribal traditions, which are a hallmark of the postexilic era. It contains only one citation formula in 3:5. Each allusion in the book represents a transformation of its original meaning. For this reason the use of scriptural traditions is best understood by the terms *appropriation* and *resignification.*

The initial message to the Judean community was a communal call to repentance, based on a redacted confession formula of Yahweh's gracious character, which originated from Exod 34:6 (2:13). The national call to repentance at the temple (1:14, 2:15-17), along with other key elements of the Solomonic prayer (1 Kgs 8), provided a prescriptive text from which the prophet's message was approached (1:2-2:17). Joel cloaked the Deuteronomistic enemy threat in 1 Kgs 8:46 with the Day of Yahweh motif in 1:15 and 2:1-11. He used the threat of the Day of Yahweh (1:15, 2:1-11) to be the motivating factor to gather the Judeans to the temple for national repentance (2:12-17). This motif has been recognized by all scholars as the controlling *Leitmotiv* of the book. One commentator said that "this concept is so prominent in Joel that it may be likened to an engine driving the prophecy."[1] The prophet's message was apparently heeded (2:18), and in the second half of the book, a lengthy Yahweh speech was reported. This was framed by two salvific recognition formulas (2:27 and 4:17). In the second self-disclosure oracle (3:1-4:17), the Day of Yahweh motif was developed into a semi-apocalyptic event,

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[1] Douglas Stuart, *Hosea-Jonah* (WBC 31; Dallas: Word, 1987), 230.

which brought to fulfillment Judah's hope of Yahweh's habitation in Zion.

The second half of this work is devoted to Joel's *Nachleben* in the NT. The hermeneutical function of Joel in the Second Testament is divided into three areas: 1) the particularistic function of Joel; 2) the universal function of Joel; and 3) the apocalyptic and eschatological function of Joel. Each unit is treated individually to explore the authors' resignification of Joel's prophecy in various ways (christological, ecclesiastical, salvific, pneumatic, didactic, eschatological, and apocalyptic). This work demonstrates that the use of scripture, whether in the book of Joel, or in the NT, has been *appropriated* [2] and *resignified* [3] with varying degrees of liberality, whose hermeneutical function is to be discovered at the *intersection of textual surfaces*.

Methods and Purpose

Introductory Remarks to Intertextuality, Dialogism and Comparative Midrash

The methodological approach employed in this work combines the hermeneutics of intertextuality, Bakhtinian dialogism and comparative midrash. The purpose is to discern the *function* of scripture in the book of Joel, and the manner in which the prophecy's *Nachleben* functions for various NT communities. The terms *appropriation* and *resignification* have been employed to describe this process. These terms have been used by James A. Sanders to describe the hermeneutical process of comparative midrash.[4] The book of Joel is replete with echoes, phrases, and allusions to Israel's scriptures that have been adapted and transposed for his prophetic message. The theory of intertextuality, with some qualifications, has also been employed. These hermeneutical keys add clarity to the resignification of bor-

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[2] An appropriation is the acquisition of an antecedent text or tradition.

[3] Resignification is the transformation of an antecedent text or tradition.

[4] For a working definition of comparative midrash see: Sanders, "From Prophecy to Testament: An Epilogue," in *From Prophecy to Testament: The Function of the Old Testament in the New* (ed. Craig A. Evans; Peabody: Hendrickson, 2004), 256-257. James A. Sanders, *Canon and Community: A Guide to Canonical Criticism* (GBS; Philadelphia: Fortress Press, 1984), 78, 22. James A. Sanders, *From Sacred Story to Sacred Text: Canon as Paradigm* (Philadelphia: Fortress, 1987), 169, 171. James A. Sanders, "Intertextuality and Dialogue," *BTB* 29 (1999): 35-44, see especially 38.

rowed motifs and images for the various communities in Joel and the New Testament.

The first half of the book employs these methodologies in order to discern the function of scripture from the hermeneutical perspective of a *prophetic critique*.[5] Along with Joel's threat of the Day of Yahweh, he calls for a national communal lament that is squarely based on the attribute formula of Yahweh's character (2:13). This formula lies at the center of Joel's preaching, which is also an appropriated text. The latter half of the book employs scriptural traditions as a divine dialogical response to the people's repentance, using words of salvation oriented towards a promised agricultural renewal of the land, and a proto-apocalyptic Day of Yahweh that brings salvation.

The book is well suited to some aspects of Kristevan intertextuality and Bakhtinian dialogism. The work focuses on the intersection of textual surfaces, and interacts with Israel's scriptural voices to discern their function. It is important to note that the hermeneutical value of antecedent texts does not lie in its interpretation, but rather in its *resignification*.

It will be necessary to distinguish intertextuality from comparative midrash, since the former is an inherited term taken from the field of literary criticism. This work accounts for both the diachronic and synchronic aspects of the text. The diachronic aspect deals with the appropriation of an antecedent text, while the synchronic aspect deals with the way that the receptor text resignifies the appropriated motifs and allusions. The diachronic becomes fused with the synchronic in the process of the allusion's recontextualization.[6]

A Short Overview of the History of Intertextuality and Bakhtinian Dialogism and Their Hermeneutical Applicability to Biblical Studies

It's necessary to give a short overview of *intertextuality*, since the term did not originate in the field of biblical studies. It was originally coined by Julia Kristeva (semiotician and post-structuralist) through

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[5] The hermeneutics of *prophetic critique* is a term that James A Sanders uses. Sanders, "Hermeneutics," *IDBSup* 402-407, "Canonical Hermeneutics: True and False Prophecy," in *From Sacred Story*, 103. See also Sanders, *Torah and Canon* (Philadelphia: Fortress Press, 1972), 15-21.

[6] Sanders, *Canon and Community*, 77.

the mediation of Mikhail Bakhtin's[7] study of the formulation of the hermeneutics of dialogism. "Le dialogue et l'ambivalence mènent à une conclusion important. Le language poétique dans l'espace intérieur du texte aussi bien que dans l'espace des *textes* est un double."[8] It was out of this *ambivalence* of meaning, that Bakhtin observed in the literature of the Middle Ages, that Kristeva developed the term *intertextuality*.[9] Her definition was best described in her chapter on *Le mot, le dialogue et le roman*.

> Chez Bakhtine d'ailleurs, ces deux axes, qu'il appelle respectivement dialogue et ambivalence, ne sont pas clairement distingués. Mais ce manque de rigueur est plutôt une découverte que Bakhtine est le premier à introduire dans la théorie littéraire: tout texte se construit comme mosaïque de citations, tout texte est absorption et transformation d'un autre texte. A la place de la notion d'intersubjectivité s'installe celle d'intertextualité, et le language poétique se lit, au moins, comme *double*.[10]

In the above quotation, it is clear that she developed her notion of *intertextuality* based on Bakhtin's work on *ambivalence*, or *double-voiced discourse*, which he traced from Hellenistic, Roman, New Testament, and Middle age literature. The latter type of literature he characterized as "*parodia sacra*," from which he also developed his notions of *heteroglossia* and the *carnivalesque*.[11] Bakhtin credited Paul Lehmann with describing medieval Latin literature as "the appropriation, reworking and imitation of someone else's property, that is, of someone else's word."[12] Furthermore, Bakhtin commented that the primary literature where this type of reinterpretation occurred was overwhelmingly in the medieval clerics' use of biblical and ecclesiastical literature:

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[7] Mikhail Bakhtin, The *Dialogic Imagination* (University of Texas Press Slavic Series 1; ed. Michael Holquist; trans. Caryl Emerson and Michael Holquist; Austin: University of Texas Press), 1981.

[8] Julia Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse* (Collection Telquel; Paris: Éditions du Seuil, 1969), 150. The English translation can be conveniently found in an edited version by Toril Moi, *The Kristeva Reader* (New York: Columbia University Press, 1986).

[9] Kristeva was also influenced by the writings of Derrida and Lacan. For this observation see: Jay Clayton and Eric Rothstein, "Figures in the Corpus: Theories of Influence and Intertextuality," in *Influence and Intertextuality in Literary History* (eds. Jay Clayton and Eric Rothstein; Madison : University of Wisconsin Press 1991), 18.

[10] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 146.

[11] Bakhtin, *The Dialogic Imagination*, 69-78.

[12] Bakhtin, *The Dialogic Imagination*, 77. See also Paul Lehmann, *Die Parodie im Mittelalter: Lateinische Parodie des 11-15 Jahrhunderts* (Munich, 1922), 10.

> The role of the other's word was enormous at that time: there were quotations that were openly and reverently emphasized as such, or that were half-hidden, completely hidden, half-conscious, unconscious, correct, intentionally distorted, unintentionally distorted, deliberately reinterpreted and so forth. The boundary lines between someone else's speech and one's own speech were flexible, ambiguous, often deliberately distorted and confused. Certain types of texts were constructed like mosaics out of the texts of others.[13]

In the last line above, Bakhtin makes an observation of the Latin clerics' use of another's word. From this Kristeva has developed her term *intertextuality*. This methodology primarily deals with the *transposition* of meaning, through which one text *absorbs* and *transforms* the other. These terms emphasize the author's control over the use of antecedent texts.[14] For Kristeva, this hermeneutic takes place in the process of displacement, condensation and transposition of one or more signifying systems to another.[15]

The double meaning, of which she speaks, refers to the process of the activation of an intertext. This directs the reader to the exterior text, and to its resignified meaning in the present work. It invites the reader into a dialogue where the diachronic message is transformed by its synchronic application. Kristevan *intertextuality* emphasizes the autonomous role of the modern author over the authorial intentions of past literary works.[16]

She cites examples of how poetic language offers a medium through which precursor texts are absorbed and transformed. An example of her methodology shows the manner in which a referential text can be reversed. Note her citation of Lautréamont's reversal of the words of Pascal:

> Par exemple, Pascal : "En écrivant ma pensée elle m'échappe quelquefois; mais cela me fait souvenir de ma faiblesse, que j'oublie à toute heure; ce que m'instruit autant que ma faiblesse oubliée, car je ne tends qu'à connaître mon néant." Ce que chez Lautréamont devient: "Lorsque j'écris ma pensée; elle ne m'échappe pas. Cette action me fait souvenir de ma force que j'oublie à toute heure. Je m'instruis à

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[13] Bakhtin, *The Dialogic Imagination*, 69.

[14] Simone Murray, "Intertextuality," in *Encyclopedia of Literary Critics and Criticism* (ed. Chris Murray; vol. 1; Chicago: Fitzroy Dearborn Publishers, 1999), 560.

[15] See Murray, "Intertextuality," 560.

[16] See: Clayton and Rothstein, "Figures in the Corpus," 20-21. Daniel Boyarin, *Intertextuality and the Reading of Midrash* (ISBL; Bloomingdale & Indianapolis: Indiana University Press, 1994), 22.

> proportion de ma pensée enchaînée. Je ne tends qu'à connaître la contradition de mon esprit avec le néant."[17]

This example of *négation totale* lends itself to intertextuality in the book of Joel. The prophecy is filled with allusions that reverse the authorial intention of the appropriated text.[18] Kristeva calls the above example of intertextuality the simultaneous activation and negation of the tradition. "Le réseau peut être multiplié, il exprimera toujours la même loi, à savoir: le texte poétique est produit dans le mouvement complexe d'une affirmation et d'une négation simultanées d'un autre texte."[19]

It is important to note that Kristevan *intertextuality* was not to be confused with source and influence studies. Apparently, as her term *intertextuality* gained some notion of popularity, it also began to be taken as a synonym for *banal* influence studies.[20] It was so much abused that she opted for the new term *transposition* to replace it.

> Le terme d'*inter-textualité* désigne cette transposition d'un (ou de plusieurs) système(s) de signes en un autre; mais puisque ce terme a été souvent entendu dans le sens banal de « critique des sources » d'un texte, nous lui préférerons celui de *transposition*, qui a l'avantage de préciser que le passage d'un système significant à un autre exige une nouvelle articulation du thétique-de la positionnalité énonciative et dénotative.[21]

It was clear from this discussion that her methodology emphasized the régnant function that the author exercised over his or her sources. She favored Bakhtin's notion of ambivalence in his polemical use of the Menippean and carnivalesque discourse, which characterized the

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[17] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 256.

[18] The most famous being Joel 4:10 where the words of Micah/Isaiah are reversed.

[19] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 257.

[20] In this respect, Kristevan intertextuality differs from Bakhtinian dialogism and comparative midrash, which recognizes all forms of double voiced speech. See Mikhail Bakhtin, *Problems of Dostoevsky's Poetics* (ed. and trans. Caryl Emerson; Minneapolis: University of Minnesota Press, 1984), 195. See also Bakhtin's other article, "Response to a Question from the *Novy Mir* Ediiorial Staff," Pages 1-9 in *Speech Genres and Other Essays* (trans. by Vern W. McGee; Austin, Texas: University of Texas Press, 1986). David Carr, "Introduction," in *A Gift of God in Due Season: Essays on Scripture and Community in Honor of James A. Sanders* (JSOTSup 225; ed. by Richard D. Weis and David M. Carr; Sheffield: Sheffield Academic Press, 1996), 16-17.

[21] Kristeva, *La Révolution du Langage Poétique,* 59-60.

irreverent and subversive means of control that the author placed against the tradition.[22]

For Kristeva, *intertextuality* deals specifically with a *nouvelle articulation* of the tradition. She emphasizes the role of the author in the transposition of the source materials.[23] Kristeva's use of the term *transposition* signals that an author is not constrained to be under the burden of maintaining and freezing past literary traditions. Instead of X influencing Y, she emphasizes Y's autonomy over X. According to Kristeva, transposition takes place in the synchronic application of the antecedent text. She saw that Bakhtin's dialogism "... situe le texte dans l'histoire et dans la société, envisagées elles-mêmes comme textes que l'écrivain lit et dans lesquels il s'insère en les récrivant."[24] Kristeva mediates Bakhtin's subjection of antecedent texts into the dialogic conversation of writing as the transference of the diachrony into the synchrony.[25] This follows upon Bakhtin's statement that the dialogized word "cannot fail to be oriented toward the 'already uttered,' the 'already known,' ... every word is directed toward an answer and cannot escape the profound influence of the answering word that it anticipates."[26]

Kristeva's comments on Bakhtinian dialogism show how an antecedent text occupies only one plane of the textual surface. The activation of an antecedent text in a new one creates an intersection where textual surfaces collide, so that the reader is brought into the cultural and textual conversation of the word and is obliged to interact.

> Cette dynamisation du structuralisme n'est possible qu'à partir d'une conception selon laquelle le "mot littéraire" n'est pas un point (un sens fixe), mais un croisement de surfaces textuelles, un dialogue de plusieurs écritures: de l'écrivain, du destinataire (ou du personnage), du contexte culturel actuel ou antérieur.[27]

Critical to this notion of intertextuality is Kristeva's statement, "En même temps, la *mimesis* et le language poétique engagent plus qu'un débate intra-idéologique : ils « contestent » le principe même de l'idéologique, car ils déplient *l'unicité* du thétique (condition du sens et de la signification) et empêchent sa théologisation."[28] If one views

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[22] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 149-150.
[23] See: Clayton and Rothstein, "Figures in the Corpus," 21.
[24] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 144.
[25] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 144.
[26] Bakhtin, *The Dialogic Imagination*, 279, 280.
[27] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 144.
[28] Kristeva, *La Révolution du Langage Poétique*, 61.

Joel's subversive role of intertextuality in 1:2-4, one can see that he is intentionally trying to prevent the nation's false *theologization* of life that has brought them to the present *précipice* of death (1:15-20).[29] Therefore, Joel's prophecy (1:2-2:17) is to be understood as an intra-ideological debate with his contemporaries, which furthermore, *contests* the nation to enjoin a *révolution sociale* by returning to Yahweh with all one's heart.[30] This work is devoted to determining the function and purpose of the resignification of scriptural traditions both in Joel and its *Nachleben* in the New Testament. Herein lies the crucial hermeneutical key for understanding the use of scripture in the book of Joel: One has to uncover the *hermeneutics* by which an appropriated intertext is resignified, so that one can discern its *nouvelle articulation*.

In Bakhtin's dialogical reality of space, there exists three spheres in which the word participates *interindividually*.

> The word (or in general any sign) is interindividual. Everything that is said, expressed, is located outside the "soul" of the speaker and does not belong only to him. The word cannot be assigned to a single speaker. The author (speaker) has his own inalienable right to the word, but the listener also has his rights, and those whose voices are heard in the word before the author comes upon it also have their rights (after all, there are no words that belong to no one). The word is a drama in which three characters participate (it is not a duet, but a trio)."[31]

It should be noted that Bakhtin does not at all dismiss antecedent voices. For him, their voices add to the dialogized heteroglossiaic character of the utterances. This dimension of Bakhtinian dialogism needs to be heard in comparison to Kristevan intertextuality, where antecedent voices tend to be superseded by *transposition*.[32] The typology of Bakhtinian dialogism can, therefore, be schematized, according to the following triangulation, where the word co-habitates in an inter-individual drama.

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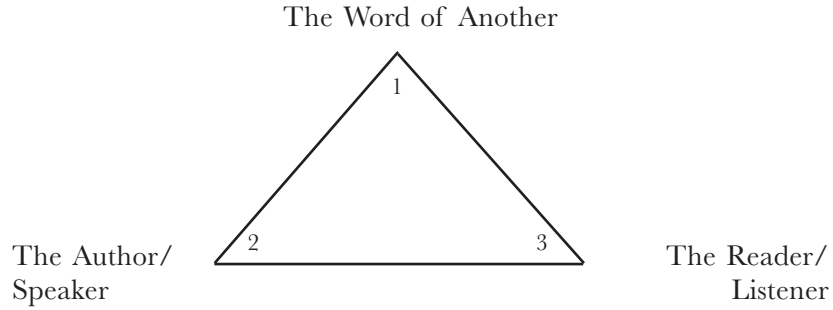
[29] One of Kristeva's goals in the development of intertextuality was the prevention of the thetic. She was devoted to her socio-politcal role with *Tel Quel* in the ideological debate of her own age (feminism and the idea of foreigness/alieness). Therefore, Kristevan intertextuality has be modified in some measure for use in biblical studies. See Daniel Marguerat and Adrian Curtis, "Préface," in *Intertextualités: La Bible en échos* (Le Monde de la Bible 40; eds. Daniel Marguerat and Adrian Curtis; Paris: Éditions du Cerf, 2000), 5-11.

[30] Kristeva, *La Révolution du Langage Poétique,* 61.

[31] Bakhtin, *Speech Genres and Other Late Essays*, 121-122.

[32] See Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 154-155. However, one should note that she does mention Bakhtin's three types of double-voiced speech. The first type is stylistic, which does not agree with her idea of transposition.



Bakhtin has further categorized three functions of the word within the narrative.[33] The first type is the *direct unmediated speech* of the author. This strictly refers to referentially oriented discourse. It is monologic and has no awareness of words outside of itself. The second type of discourse refers to the *represented discourse* of another's speech. This discourse reports the thoughts of a represented person more than actual reported speech of the character(s). It is separate from the author's word and is also not conscious of another's word, it is *univocal*.[34] The last categorization of the word is labeled *double-voiced* discourse. According to Bakhtin, this cartegorization of the word can belong to either of the two above. Therefore, Bakhtin's main concern with the three-fold categorization of the word deals with the function of its double-voiced hermeneutic in the speech of the narrator/author, and also with the represented or narrated speech of another.[35] This refers to the modality of the word being oriented in two directions at the same time. The word is linguistically oriented towards a referential object, but at the same time it is oriented towards someone else's speech, and is the intentional appropriation of someone else's word. Thus, double-voiced discourse expresses simultaneously two intentions, two voices, two meanings, that are dialogically interrelated.[36]

Within this last category Bakhtin delineates the hermeneutical function of double-voiced discourse into many facets. These examples

[33] Bakhtin, *Problems of Dostoevsky's Poetics*, 199.
[34] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 154.
[35] He claims that this three-fold typology of the word is abstract in its classification. See Bakhtin, *Problems of Dostoevsky's Poetics*, 199.
[36] Bakhtin, *The Dialogic Imagination*, 324.

include the following: stylization, parody, *skaz*,[37] ambivalence, and hidden interior polemics.[38] In stylization, the author agrees with the *intention* of the appropriated word. Other classifications that are marked by ambivalence and parody show the transformation of the intentions of antecedent texts. Note the following quote from Bakhtin which describes this process:

> ... the author employs the speech of another, but, in contra-distinction to stylization, he introduces into that other speech an intention which is directly opposed to the original one. The second voice, having lodged in the other speech, clashes antagonistically with the original, host voice and forces it to serve directly opposite aims. Speech becomes a battlefield for opposing intentions."[39]

This creates a *polyvalent* or *heteroglossalic* dialogue where many voices or utterances are heard.[40] The book of Joel provides a veritable battlefield upon which a chorus of mockery, parody, and reversal are fought. The prophecy and call to repentance are designed as a corrective to both de-establish hierarchies and power relations in the leadership of the elders and priests (Joel 1:2-2:17), and establish Yahweh's theocratic rule through the threat of the Day of the Yahweh motif.

Bakhtin has noted the interactive, dialogic nature of the word, which is neither static nor independent. It is especially meaningful to grasp his understanding of a word's *Vorleben* as it is inextricably related to its *Nachleben*:

> The life of the word is contained in the transfer from one mouth to another, from one context to another context, from one social collective to another, from one generation to another generation. In this process the word does not forget its own path and cannot completely free itself from the power of these concrete contexts into which it has entered.[41]

This aspect of Bakhtinian dialogism is a useful hermeneutic for

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[37] *Skaz* is a Russian word referring to the narration of imitated speech. See Bakhtin, *Problems of Dostoevsky's Poetics*, 8, 191.

[38] He speaks of the word with a *loophole*, the word with a *sideward glanc*e and double voiced active words. See Bakhtin, *Problems of Dostoevsky's Poetics*, 222, 232-234.

[39] Bakhtin, "Discourse Typology in Prose." in *Readings in Russian Poetics: Formalist and Structuralist Views* (eds. Ladislav Matejka and Krystyna Pomorska; Cambridge M.I.T. Press, 1971), 185.

[40] Bakhtin, *Problems of Dostoevsky's Poetics*, 20-23.

[41] Bakhtin, *Problems of Dostoevsky's Poetics*, 202.

Joel's conceptual and literary transformations of Israel's prophetic literature (*Schriftprophetie*). For example, one can hear in his use of the Day of Yahweh motif an allusion to Israel's sacred traditions (Isa 13:6, Zeph 1:14, Ezek 30:2-3, Obad 15). The insertion of the words of Israel's prophetic voices into the fabric of Joel's prophecy is not silenced, nor are the voices *intended* to be so. The function of these antecedent voices is designed to interact with the present recontextualization of the motif. This dialogic activity builds upon the motif-complex of what the Day of Yahweh means for Joel and his community. The word's nature also functions for the New Testament's appropriation of Joel's prophecies. For example, the locust swarms of Joel's prophecy has been transformed into demonic hordes unleashed from the netherworld (Rev 9). Bakhtinian dialogism is essential to the process of comparative midrash,[42] especially in regard to the *traditio's* reuse of the *traditum*.[43]

Other developments in the field of intertextuality focused on the reader's role. This methodology was espoused by Barthes, Derrida (deconstructionists), and Riffaterre (semiotician).[44] Barthes advocated the elimination of the author's role in exchange for the reader.

> The text is made of multiple writings, drawn from many cultures and entering into mutual relations of dialogue, parody, contestation, but there is one space where this multiplicity is focused and that place is the reader, not, as was hitherto said, the author. The reader is the space on which all the quotations that make up a writing are inscribed without any of them being lost; a text's unity lies not in its origin but in its destination.[45]

Barthes method of intertextuality sought to remove authorial fixation of meaning through the displacement of the author by the reader. The reader became the focus of what the text meant. Neither Bakhtin nor Kristeva advocated the removal of the author's intentionality completely. They stressed the transposition of the *antecedent* authors'

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[42] See James A. Sanders, *Canon and Community*, 26. James A. Sanders, *From Sacred Story to Sacred Text*, 23-30.

[43] Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1985), 6.

[44] R. Barthes, *Image, Music, Text.* (trans. Stephen Heath; New York: Hill and Wang, 1977). J. Derrida, *Of Grammatology* (trans. Gayatri Chakravorty Spivak; Baltimore: John Hopkins University Press, 1976). Michael Riffaterre, *Text production.* (trans. Terese Lyons; New York: Columbia University Press, 1983).

[45] Barthes, *Images, Music, Text*, 148.

intentions, which introduced an intention that was either opposed to the sources to which they alluded, or created ambivalence, parody, or double *entendre*. Kristeva opted to change the term *intertextuality* to *transposition* to denote the author's transformation over past or contemporary traditions. For Barthes, the fixation of meaning to a text was a theological enterprise which he attempted to deconstruct:

> To give a text an Author is to impose a limit on that text, to furnish it with a final signified, to close the writing ... by refusing to assign a 'secret,' an ultimate meaning, to the text (and the world as text), liberates what may be called an anti-theological activity, an activity that is truly revolutionary since to refuse to fix meaning is, in the end, to refuse God and his hypostases—reason, science, law.[46]

Foucault objected to the loss of hermeneutical controls by the elimination of the author. For him, the author's place in textual culture was one who "...limits, excludes, and chooses; in short, by which one impedes the free circulation, the free manipulation, the free composition, decomposition, and recomposition of fiction."[47] This represented a healthy corrective to the limitless interpretations that one could imagine through Barthes, Derrida's and Kristeva's use of intertextuality. Meaningful interpretation could never be deduced in biblical studies without the author's intentions coming to bear on how the writer intended the text to be understood. Therefore, not all aspects of intertextuality have been employed in this work.

Michael Riffaterre's intertextual model contains valuable insights for biblical interpretation. Riffaterrean intertextuality places restraints upon the reader's interpretation, precisely because of the author's intentions. For example, note the following: "To put it otherwise, his {the reader's} linguistic competence enables him to perceive ungrammaticalities; but he is not free to bypass them, for it is precisely this perception over which the text's control is absolute."[48] For Riffaterre, an ungrammaticality is any word or phrase that distorts an aspect of language, or something in the text that seems to be out of place. The author leaves traces or ungrammaticalities in a text that assumes an intertext. The job of the reader is to perceive these

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[46] Barthes, *Image-Music-Text*. 147.

[47] Michel Foucault, "What is an Author?" (trans. Josué V. Harari. *The Foucault Reader*, ed. Paul Rabinow; New York: Pantheon Books, 1979), 107.

[48] Riffaterre, *Semiotics of Poetry* (Bloomington: Indiana University Press, 1978), 5.

clues and to make the proper connection to the presumed intertext, in order to understand the author's intent, through the use of the allusion. Riffaterre designates the irony of a text's ungrammaticality thusly: "... the obstacle that threatens meaning when seen in isolation at first reading is also the guideline to semiosis, the key to significance in the higher system."[49] The Riffaterrean hermeneutic naturally places a great deal of competence on the reader's ability to perceive a *mimesis* in the text. Note the following statement, "Nul besoin ici de prouver le contact entre l'auteur et ses prédécesseurs. Il suffit pour qu'il y ait intertexte que le lecteur fasse nécessairement le rapprochement entre deux ou pluieurs textes."[50] Riffaterre does not dispense with the author's role in the text, as may be perceived in the quote above. His focus is on the reader's role in bringing the two texts together to make sense of the intertextual reading.

Riffaterre goes on to state that the reader's "proper response" to an intertextual interpretation will depend on his or her *knowledge* of society, and above all, an astute knowledge of other texts. This aspect of Riffaterrean intertextuality has an important bearing on the hermeneutical interpretation of the book of Joel. One has to know the sacred traditions or texts of ancient Israel to be able to discern the allusions found in the text.[51] "Wherever there are gaps or compressions in the text—it is this literary competence alone that will enable the reader to respond properly, and to complete or fill in according to the hypogrammatic model."[52] He develops the concept of intertextuality through identifying intertexts within the reading that are cognizant *sous les yeux*.[53] The heuristic investigation of Riffaterrean intertextuality is an integral part to this work. The network of verbal clues associated to one another surrounding a kernel word points the reader to an intertext.[54]

The Riffaterrean method of intertextual discovery is useful for explaining the hermeneutical role and responsibility of the reader. His emphasis of the reader parallels the dialogic nature of the text

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[49] Riffaterre, *Semiotics of Poetry*, 6.

[50] Riffaterre, "Sémiotique intertextuelle: l'interprétant," *Revue d'Esthétique* 1-2 (1979): 128-150, 131.

[51] See also Daniel Marguerat and Adrian Curtis, "Préface," 10.

[52] Riffaterre, *Semiotics of Poetry*, 5.

[53] Riffaterre, "L'Intertexte inconnu," *Littérature* 41 (1981): 4-7 but see 4.

[54] Riffaterre, *Semiotics of Poetry*, 39.

which Bakhtin espouses. The dialogical use of scriptural traditions, in the first half of the book of Joel, is designed as an intra-ideological debate against the official monologism of the Judean leadership. Their authority, or lack thereof, over the religious community has brought them into a state of crisis. The sheer *density* of allusions in the book of Joel leads one to conclude that there is a target audience for whom these intertexts are written.

Intertextuality in this work refers to *the heuristic enterprise of discerning the appropriation and resignification of antecedent texts. Its hermeneutical function is only discovered at the intersection of textual surfaces, where the community of God is called to interact with the dialogue of scripture.*

Comparative Midrash

The term *midrash* is usually associated with either a specific literary genre developed in rabbinic Judaism, or an exegetical technique of searching (דרשׁ) scripture.[55] Renée Bloch has been instrumental in identifying midrashic techniques of interpretation within the biblical text. According to her, midrashic exegesis "consiste à réemployer, qu'on équivalemment, les mots ou formules des Écritures antérieures."[56] Her contribution has been noted by other scholars as well.[57] The methodology of comparative midrash, developed by

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[55] Sanders, "Intertextuality and Dialogue," 39. See also an important contribution to midrash by M. P. Miller, "Midrash," in *IDBSup* 593-597.

[56] Renée Bloch, "Midrash," in *DBSup* 5:1270. See also A. Robert in the early post-exilic biblical period, "Littéraires (Genre)," in *DBSup* 5:411. "Les attaches Littéraires bibliques de Prov. I-IX." *RB* 43 (1934): 42-68, 172-204, 374-384; *RB* 44 (1935):334-365, 502-525. A. Robert, *ETL* 30 (1954) 283. M. Delcor, "Les Sources du Deutéro-Zacharie et ses procédés d'emprunt," *RB* 59 (1952) 407. Roger Le Déaut, "Apropos a Definition of Midrash," *Interpretation* 25 (1971): 259-282. Geza Vermes, "Bible and Midrash: Early OT Exegesis," in *CHB* I:199-231. James A. Sanders, *Canon and Community*, 27. Daniel Boyarin, *Intertextuality and the Reading of Midrash*, 1-21. William Schniedewind, *How the Bible Became a Book: The Textualization of Ancient Israel* (Cambridge: Cambridge University Press, 2004), 189.

[57] Michael Fishbane also has noted Bloch's contribution of showing that midrashic exegesis developed within the era of the biblical text. Fishbane, "Inner-Biblical Exegesis: Types and Strategies of Interpretation in Ancient Israel," in *Midrash and Literature* (eds Geoffrey H. Hartman and Sandford Budick, New Haven: Yale University Press, 1986), 36. See also his similar statements in *Biblical Interpretation in Ancient Israel*, 19. For a review of Renée Bloch's work see Geza Vermes, *Scripture and Tradition in Judaism* (2nd ed.; STB 4; Leiden: E. J. Brill, 1983), 1-10.

James A. Sanders, is favored because it studies the various ways that Second Temple Judaism recontextualized OT traditions.[58] Craig A. Evans defines comparative midrash in the following manner:

> I believe that midrash is essentially the activity of searching sacred tradition (whether pre-canonical sacred tradition, or the stabilized sacred tradition of the canon) for guidance and understanding in a new context in life (John 5:39). It is the quest for continuity, the continuity of the past with the present. That is, does the present experience of the community stand in continuity with the sacred past? ... the midrashist asks how the passage explains his situation and how it offers guidance, while assuring him that his experience is "biblical," that is, part of God's activity among and in behalf of his people.[59]

Evans correctly sees that the use of midrash within the community functions as a sound hermeneutical technique. There, one draws on the canonical authority of scripture to secure and fuse the continuity of the past traditions with the present.

Comparative midrash has a direct influence upon the present work because it traces a biblical motif, allusion, or tradition from the earliest periods of the formation of the biblical text in the Second Temple period through early Christianity.[60] The first half of this study is devoted to Joel's appropriation of Israel's traditions, or sacred texts. The question asked here is: How did these traditions or texts *function* for the Judean community? This aspect of comparative midrash shows that the canonical process is characterized by both *adaptability* and *stability*. Sanders states that the adaptability of an authoritative tradition "introduces the possibility, some would say the necessity, of *resignification* of that value to some limited extent."[61] This particular notion of the use of antecedent texts can only be determined by their *function* within the new context. In the case of the book of Joel, and its NT *Nachleben,* resignification is the regnant characterization that antecedent texts and traditions play in their synchronic application.

Comparative midrash is an important hermeneutical method that

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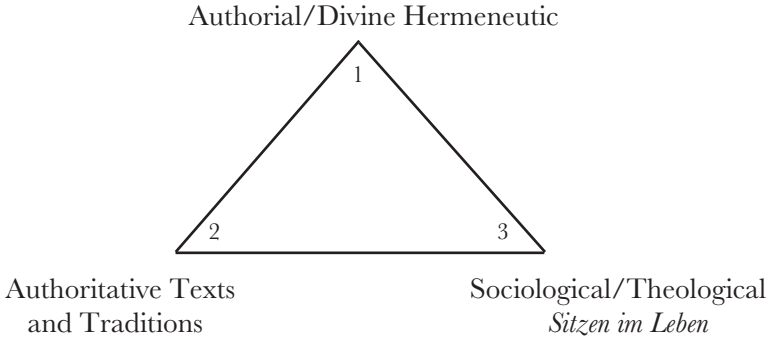
[58] Sanders, *From Sacred Story to Sacred Text*, 20.

[59] Craig A. Evans, *To See and Not Perceive: Isaiah 6.9-10 in Early Jewish and Christian Interpretation* (JSOTSup 64; Sheffield: Sheffield Academic Press, 1989), 169.

[60] James A. Sanders, *Canon and Community*, 26.

[61] James A Sanders, *Canon and Community*, 22. See also Michael Fishbane, who states that his methodology of inner-biblical exegesis "comments upon, resignifies, or renders contemporary an older document in the course of its *traditio* ..." *Biblical Interpretation in Ancient Israel*, 13.

unites both Testaments.[62] It is the comparative study of the reuse of scriptural traditions throughout Second Temple Judasim and early Christianity.[63] This methodology focuses on both diachronic and synchronic aspects of the text, and considers the historical-critical methods of the Enlightenment as a "gift of God in due season."[64] Sanders has developed his method of comparative midrash, based on what he calls the hermeneutical triangle.[65]



The triangle describes the way that a tradent appropriates an authoritative tradition, and resignifies its meaning in light of the present need of the community. The top of the triangle deals with the function of the scriptural tradition. The hermeneutics of monotheism, prophetic critique, call to repentance, and constituency are lenses through which the methodology operates.[66] Sanders states that it is important to think of *intrabiblical midrash* as a "quest" and not as an *interpretation* or *explanation*.[67] It is the mode in which a biblical

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[62] Due to the constraints of this research Joel's *Nachleben* is not followed through other books of the OT nor is it treated in the literature of the Second Temple except for the NT. However the use of Joel in the Assumption of Moses is mentioned in connection with the book of Revelation.

[63] James A. Sanders, "The Question of Method," in *Luke and Scripture: the Function of Sacred Tradition in Luke-Acts* (eds. Craig A. Evans and James A. Sanders; Minneapolis: Fortress Press 1993), 4-13. Sanders, "From Prophecy to Testament: An Epilogue," 256-257.

[64] Sanders, *Canon and Community*, 77. Sanders, *From Sacred Story to Scacred Text*, 171. Carr,"Introduction," 13.

[65] Sanders, *From Sacred Story to Sacred Text*, 89 ff. See also *Canon and Community*, 77-78. See also Kenneth G. Stenstrup, "Scripture and Interpretive Method: Why Read Scripture as Canon?," *Biblical Theology Bulletin* 33 (2003) 158-167.

[66] Sanders, *From Sacred Story to Sacred Text*, 65-105

[67] Sanders, *Canon and Community*, 26.

author "explained the world by received tradition properly brought to bear on the situation for which wisdom was sought."[68] Therefore, the hermeneutic of comparative midrash is essentially a *heuristic* enterprise, which negotiates *nouvelles articulations* from old traditions.[69] This is the place where the reader is invited into the world of the text to discern the function of the author's appropriated tradition. The second position in the base of the triangle identifies the appropriation of the scriptural tradition. This methodology requires of the reader a knowledge of Israel's literature, so that the midrashic use of scripture can be recognized when appropriated, and its hermeneutic discerned. The third position describes the manner in which the antecedent text addresses the historical and sociological *Sitzen im Leben* of the community. The use of historical-critical tools for the reconstruction of the text is paramount in order to situate believing communities in space and time. An accurate historical reconstruction of the sociological, political, and theological challenges or polemics at work are important to elucidate, so that one can begin to understand a particular biblical context. When the sociological/theological context has been ascertained, one is then in a position to discern the way that the tradent has applied an antecedent tradition hermeneutically to guide the community in its journey through life.

A good example of Sanders' methodology is his application of the hermeneutic to Isa 28:21.[70] "For the Lord will rise up as on Mount Perazim, he will be wroth as in the valley of Gibeon; to do his deed—strange is his deed and to work his work—alien is his work!" Sanders says that First Isaiah makes an allusion to the tradition that is now contained in 2 Sam 5:25 and 1 Chron 14:10-17. The material from these anterior texts deals with the time when Yahweh arose to deliver David from the threat of the Philistines. Yet the prophet has now applied this tradition as a threat against the Judeans. The appropriation of the tradition has been resignified under a hermeneutic of a prophetic critique.

He sees that one of the keys that unlocks the function of the allusion is located in Isa 29:15-16, where the Judeans overturn the integrity of God's reality. These verses deal with those who treat God as a mere man, and who deny God as the Creator. Another

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[68] See also Carr, "Introduction," 15.
[69] Sanders, *Canon and Community*, 26.
[70] Sanders, *From Sacred Story to Sacred Text*, 100.

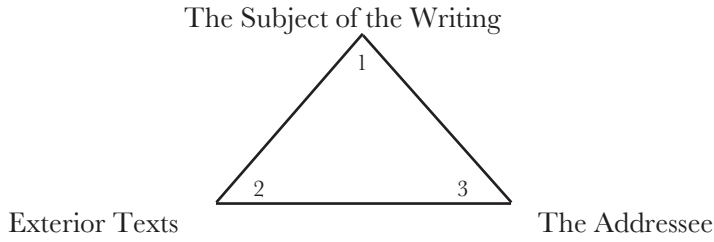
key may lie in the fact that the prophet takes up the tradition of 2 Sam 5 in polemical opposition to false prophets, who promote Davidic promises for Jerusalem's security by the same tradition, which affords victory to David from Mount Perazim.[71] But when Isaiah appropriates the same text, instead of Yahweh arising as at Mount Perazim to act against the Assyrian invasion on behalf of Jerusalem and its inhabitants,

> … he will rise up and be wroth as he has done in the past; but this time the Holy Warrior will direct his wrath toward his own people. He will indeed execute another "mighty act" as in the tradition, but this time it will seem strange and alien."[72]

This is indeed a *strange* and *alien* hermeneutic. The appropriated words are the same, but Yahweh's aim behind those words serves opposite intentions, and it's work has now become strange and alien to the inhabitants of Jerusalem. The prophet appropriates the tradition and resignifies it by stating that Yahweh is now rising up against Israel, and not her enemies.

The use of comparative midrash is an extremely useful hermeneutic as part of the exegete's method of interpretation, as seen in the example above. The key to the interpretation of an allusion arises from signals on the surface of the text, which informs the reader of the *unrecorded hermeneutics* that lie beneath, around, and behind the text. The presuppositions of the hermeneutic are never completely spelled out in the text.[73] By noting the context of an appropriated text, and its recontextualization, one is able, through a heuristic enterprise, to determine the logic of its resignification.

A Kristevan model of intertextuality can also be graphically displayed by a triangle. Her model may likely be an adaptation of her mediation of Bakhtin's discussion on the word's spatial function in language.



[71] Sanders, *From Sacred Story to Sacred Text,* 100, 188-198.
[72] Sanders, *From Sacred Story to Sacred Text,* 100.

She speaks of the three dimensions of textual space. These are: 1) the subject of the writing, 2) the use of exterior texts, and 3) the addressees of the text. Note Kristeva's statements concerning the three dimensions of textual space:

> Étudier le statut du mot, cela signifie étudier les articulations de ce mot (come complexe sémique) avec les autres mots de la phrase, et retrouver les mêmes fonctions (relations) au niveau des articulations de séquences plus grandes. Face à cette conception spatiale du fonctionnement poétique du language, il est nécessaire de définir d'abord les trois dimensions de l'espace textuel dans lequel vont se réaliser les différentes opérations des ensembles sémiques et des séquences poétiques. Ces trois dimensions sont: le sujet de l'écriture, le destinataire et les textes extérieurs (trois éléments en dialogue). Le statut du mot se définit alors *a*) *horizontalement* : le mot dans le texte appartient à la fois au sujet de l'écriture et au destinataire, et *b*) *verticalement* : le mot dans le texte est orienté vers le corpus littéraire antérieur ou synchronique.[74]

Through these three aspects of textual space, the author sets in motion a dialogue orienting the word in the text's message to its audience on a horizontal level. At the same time, the word is situated in the text vertically in relation to exterior texts, whether antecedent or synchronic. The heart of Kristeva's intertextuality is fused at the intersection of textual discourses: "le mot (le texte) est un croisement de mots (de textes) où on lit au moins un autre mot (texte)"[75] and again,

> le 'mot littéraire' n'pas un point (un sens fixe), mais un croisement de surfaces textuelles, un dialogue de plusieurs écritures : de l'écrivain, du destinataire (ou du personnage), du contexte culturel actuel ou antérieur.[76]

Her method of textual space, likewise, situates the intended audience within this intersection—"dans l'univers discursif du livre"[77]—so that they are brought into an ambiguous relationship through the fusion of the textual surfaces.

There are points of comparison between the three triangular diagrams of Kristevan intertextuality, Bakhtinian dialogism, and Sanders' comparative midrash. The most obvious distinction is comparative

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[73] Sanders, *Canon and Community*, 78.
[74] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 145.
[75] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 145.
[76] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 144.
[77] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 145.

midrash's applicability to ancient canonical texts by its *religio-* and *socio*-historical dimensions for recovering a community's *Sitzen im Leben*. Kristeva's model parallels Bakhtin's by its three analogous groupings and by its contemporary situation between the readers and author. However, the major differences between the two is that Bakhtin's hermeneutic respects the dialogical rights of an antecedent's text to have a voice, whereas, Kristeva's model tends to suppress an antecedent's text's signification by its focus on authorial transposition toward social transformation. Kristeva's model also includes a *socio*-cultural intertext, in addition to precursor texts. Sander's model does not deny the possibilities inherent in either application. However, his model fully respects the rights of an antecedent text, in order to properly discern the function of the unrecorded hermeneutics at the intersection of both diachronic and synchronic textual surfaces. Kristevan intertextuality centers on the *transposition* and displacement of exterior/cultural texts. Bakhtin's interest lies in the *dialogical* activity between author, reader, and exterior texts. Finally, Sanders' model focuses on the hermeneutical *function* of antecedent texts in canonical literature of the first and second testaments. The latter hermeneutic provides the proper framework in which to use the other two models, because it specifically deals with ancient literature from a Second Temple context.

The above overview supports the idea that there are significant hermeneutical agreements between Kristevan intertextuality, Bakhtinian dialogism and comparative midrash. As Sanders says, "Comparative midrash is the exercise by which one can probe the depths of intertextuality and its significance for scriptural and other Jewish literature."[78] It shows how the tradition is made adaptable for the present need of the community. This present work *favors* comparative midrash as its primary hermeneutic. Though intertextuality and its language has been adopted as a major hermeneutic, it has been modified to serve midrashic exegesis, because this methodology is *sui generis* with the canonical process of the Bible.

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[78] Sanders, "Intertextuality and Dialogue," 40. For similar results of integrating midrash and intertextuality see R. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 14. J. Pyeon, *You Have Not Spoken What Is Right About Me* (SBL 45; New York: Peter Lang, 2003), 56-68. Boyarin, *Intertextuality and the Reading of Midrash*.

From Sacred Story to Sacred Text: The Status of Israel's Literature in the Latter Half of the Fifth Century

An important and much debated topic central to this work is the issue of the status of Israel's textual traditions in the latter half of the fifth century B.C.E. Modern scholarly models that reconstruct the early history of the biblical books commence with the concept of a plurality of precanonical redacted texts.[79] The evidence for this reconstruction stems from the textual fluidity of Hebrew texts found at Qumran.[80] Moshe Greenberg[81] has proposed that the history of the transmission of the Hebrew texts is to be understood according to four distinct periods: 1) the period of the *Urtext*,[82] 2) the period of Relative Fluidity, 3) the period of Exceptional Stability, and 4) the formation of the Masoretic text.[83] The period of the *Urtext* deals with the first drafts of the biblical books. This period is characterized by the traditioning process of the *apographs,* which were being formed and copied by believing communities.[84] Dominique Barthélemy closely follows Greenberg's analysis and proposes a history of textual transmission in three distinct stages. These are the pre-masoretic, the proto-masoretic, and masoretic periods.[85]

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[79] Frank Moore Cross, *From Epic to Canon: History and Literature in Ancient Israel* (Baltimore: The Johns Hopkins University Press, 1998), 211.

[80] Dominique Barthélemy, "Text, Hebrew, history of," in *IDBSup* 878. See also Moshe Greenberg, *Studies in the Bible and Jewish Thought* (Philadelphia: The Jewish Publication Society, 1995), 198 -200.

[81] Moshe Greenberg, "The Stabilization of the Text of the Hebrew Bible: Revised in the Light of the Biblical Materials from the Judean Desert," *JAOS* 78 (1956): 157-67. Shermayahu Talmon, "Aspects of the Textual Transmission of the Bible in the Light of Qumran Manuscripts," *Textus* 4 (1964): 95-132. James A. Sanders, "Text and Canon: Concepts and Method," *JBL* 98 (1979): 5-29. James A. Sanders, *Canon and Community*, 15. E. Tov, "A Modern Textual Outlook Based on the Qumran Scrolls," *HUCA* 53 (1982) : 11-27.

[82] Instead of an *Urtext* period it may be better to speak of an *Ur-recension* period. For this concept see Shemaryahu Talmon, "The Old Testament Text," in *Qumran and the History of the Biblical Text* (ed. Frank Moore Cross and Shemaryahu Talmon; Cambridge: Harvard University Press, 1975), 21.

[83] This is found in an article by James A. Sanders, "Understanding the Development of the Biblical Text," in *The Dead Sea Scrolls After Forty Years* (Washington: The Biblical Archaeology Society, 1992, 62.

[84] See James A. Sanders, "Understanding the Development of the Biblical Text," 63.

[85] Dominique Barthélemy, "Text, Hebrew, history of," 878-884. These periods are also paralleled by M. H. Goshen-Gottstein, "Hebrew Biblical Manuscripts:

Another reconstruction of the transmission of the biblical text was developed by William Foxwell Albright and expanded by Frank Moore Cross.[86] This perspective, called the "local text theory," assumed that the *Ur-recensions* arose out of a proto-text of the Old Testament in the fifth century B.C.E., and subsequently developed in three different geographical locations. In these regions, the tradents produced their own unique readings. The text tradition in Babylonia gave rise to the proto-masoretic family of text traditions. The Egyptian family of texts were discernible from the readings in the Septuagint and certain Hebrew textual readings from Qumran. The Palestinian Hebrew text types could be observed from the Chronicler's use of the Pentateuch, Samuel, Josephus' quotations of the OT, certain Hebrew texts from Qumran, the Samaritan Pentateuch, and through the use of the *Samaritanikon* in Greek readings known from Origen's *Hexapla*. Eugene Ulrich, following Cross, also noted five stages or historical shifts of the canonical process.[87]

The two essential elements of the term *canon* have been emphasized by scholars. The canon refers to the *list* of a body of literature (*norma normata*), and to its *function* (*norma normans*).[88] Both Sanders and Ulrich have noted that the *function* of the canon antedates the *shape* of the canon.[89] This last point is crucial to observe throughout the four stages of the canonical process, as scored by Moshe Greenberg above. This must be distinguished from Brevard Childs' approach to

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Their History and Their Place in the HUBP Edition," in *Qumran and the History of the Biblcal Text* (eds. Frank Moore Cross and Shemaryahu Talmon; Cambridge: Harvard University Press, 1975), 43-49. He speaks of three periods: 1) relative fluidity, 2) massoretic type, and 3) massoretic.

[86] See W. F. Albright, "New Light on Early Recensions of the Hebrew Bible," *BASOR* 140 (1955), 27-38. F. M. Cross, "The Evolution of a Theory of Local Texts," in *Qumran and the History of the Biblical Text*, 306-320. Frank Moore Cross, *From Epic to Canon: History and Literature in Ancient Israel*, 210-212. Eugene Ulrich, "Horizons of Old Testament Textual Research at the Thirtieth Anniversary of Qumran Cave 4," *CBQ* 46 (1984): 613-636. See also F. E. Diest, *Witnesses to the Old Testament: Introducing Old Testament Textual Criticism* (LOT 5; Pretoria: NG KerKboekhandel, 1988) 138-174.

[87] Eugene Ulrich, "The Notion and Definition of Canon," in *The Canon Debate* (eds. Lee Martin McDonald and James A. Sanders; Peabody: Hendrickson, 2002) 24-25.

[88] Bruce Metzger, *The Canon of the New Testament: Its Origin, Development, and Significance*. (Oxford: Clarendon Press, 1987) 282-88. James A. Sanders, "Canon," *ABD* 1:839. Eugene Ulrich, "The Notion and Definition of Canon," 28.

[89] James A. Sanders, "Canon," *ADB* 1:847. Eugene Ulrich, "The Notion and Definition of Canon," 30.

canonical criticism.[90] His focus is more on the *final-form* of the text, while Sanders' hermeneutical method pays more attention to the earlier stages of the canonical process (from sacred story to sacred text) until its stabilization.[91] Metzger's two-fold distinction between "an authoritative collection of books" and "a collection of authoritative books" reveals the canonical process from inception towards finalization.

The formation of the biblical canon is closely linked to communities. "No religious community exists without canon (or rule), however it is expressed (scriptures, creeds, liturgies, traditions, etc.), and by its nature, that which is canon can be adapted to new circumstances of life or it ceases to be canonical."[92] The authority of a sacred writing is derived from the community's institutional acknowledgment of its worth. The evidence of the canonical process is observable through the OT's repetition or *relecture* of itself.[93]

It is important to distinguish the closely-related terms s*cripture* and *canon*. Scholars have noted that a collection of authoritative *scriptures* were in existence in the first half of the Second Temple period.[94] The notion of a closed canon is not in purview during this time.[95] It is to be understood as open, and its foundational document is a fluid form of the Pentateuch. Ezra, the priestly, skilled scribe (ספר מהיר), is commissioned to teach the law of God in accordance with the Persian policy of establishing legal traditions (Ezra 7:10).[96]

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[90] Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), 370.

[91] Sanders, *From Sacred Story to Sacred Text*, 82. Both approaches of canonical criticism are valid when understood from their own unique perspectives. The use of each method does not necessarily cancel out the other.

[92] Lee Martin McDonald and James A. Sanders, "Introduction," 10-11. See also Sanders, *Canon and Community*.

[93] Sanders, *Canon and Community*, 32-33. Sanders, *From Sacred Story to Sacred Text*, 16 ff. Lee Martin McDonald and James A. Sanders, "Introduction," 16.

[94] Frank Moore Cross, *From Epic to Canon: History and Literature in Ancient Israel*, 171. Eugene Ulrich, "The Notion and Definition of Canon," 30. Fishbane, *Biblical Interpretation in Ancient Israel*, 36-37. David Carr, "Introduction," 29-34. James A. Sanders, *Canon and Community*, 30. Renée Bloch, "Midrash," *DBSup* 5:1267-68. T. C. Eskenazi, *In an Iron Age of Prose: A Literary Approach to Ezra-Nehemiah* (SBLMS 36; Atlanta: Scholars Press, 1988), 75-76. F. E. Diest, *Witnesses to the Old Testament: Introducing Old Testament Textual Criticism*, 16-17.

[95] James VanderKam, "Questions of Canon Viewed from the Dead Sea Scrolls," in *Canon Debate*, 91. David Carr, "Introduction," 24.

[96] Fishbane, *Biblical Interpretation in Ancient Israel*, 37. David Carr, "Introduction,"

The existence of a Genesis-Kings complex, plus some form of a nascent collection of the prophets, have also been acknowledged by scholars.[97] Thus, in the second half of the 5th century B.C.E., the notion of an *open* collection of authoritative scriptures is in existence.[98] These traditions are to be understood as proto-canonical texts possessing varing degrees of authority, which is a pre-condition leading to their later acceptance in an authoritative collection of scriptures.[99]

Sundberg[100] and others[101] have advanced the idea that a distinction should be made between the terms *scripture* and *canon* in the canonical process. The former is a text which has been deemed divinely authoritative by the community, while the later refers to the same document in a list which excludes others. So Sundberg sees two aspects of the term scripture in the canonical process (proto-canonical/canonical).

This brief overview of the process of canonization is necessary to substantiate the methodological procedure of the appropriation and resignification of scripture in Second Temple Judaism. The use of the term *scripture* in this work follows the model established by Sundberg and Sanders in its proto-canonical sense. The emphasis is upon its authoritative *function* in Second Temple Judaism and early Christianity rather than its shape in a canonical list of *Scriptures*. These have already undergone a process of "shifting and rejecting."[102] The employment of the term *scripture* in the study of Joeline intertextuality, or literary borrowing, is well known to scholars and has a long established tradition.[103] The ability to isolate a certain textual *traditio*

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31. K. G. Hoglund, *Achaemenid Imperial Administration in Syria-Palestine and the Missions of Ezra and Nehemiah* (SBLDS 125; Atlanta: Scholars Press, 1992), 228-236. Mortin Smith, *Palestinian Parties and Politics that Shaped the Old Testament* (New York: Columbia University Press, 1971), 170-182.

[97] Sanders, Torah and Canon, 91. See also Lee M. McDonald, *The Formation of the Christian Biblical Canon* rev. and expanded ed.; (Peabody: Hendrickson, 1996), 31.

[98] See also William Schniedewind, *How the Bible Became a Book: The Textualization of Ancient Israel*, 182-190.

[99] David Carr, "Introduction," 23-24. Sanders, *Torah and Canon*, 91-92.

[100] A. C. Sundberg, "The 'Old Testament': A Christian Canon," *Catholic Biblical Quarterly* 30 (1968): 147-148.

[101] See similar results are made by William A. Graham, *Beyond the Written Word: Oral Aspects of Scripture in the History of Religion* (Cambridge: Cambridge University Press, 1987), 49-52. James A. Sanders, "Canon," *ABD* 1:839. Lee Martin McDonald and James A. Sanders, "Introduction," 8-11.

[102] For this latter phrase see Bruce Metzger, *The Canon of the New Testament*, 7.

[103] Siegfried Bergler, *Joel als Schriftinterpret*, (BEATAJ 16; Frankfurt: Verlag Peter

in the MT, and to trace it to an older *traditum,* is an evidence that one is dealing with textual data or traditions that have been preserved through various stages of canonical development. Fishbane has noted this process in the following manner:

> Each transmission of received traditions utilized materials which were or became authoritative in this very process; and each interpretation and explication was made in the context of an authoritative *traditum*. Further, each solidification of the *traditum* was the canon in process of its formation; and each stage of canon-formation was a new achievement in *Gemeindebildung*, in the formation of an integrated book-centered culture. The inner-biblical dynamic of *traditum-traditio* is thus culturally constitutive and regenerative in the most profound sense.[104]

It is apparent that most scholars understand the existence of textuality in the Persian Imperial era. However, it needs to be underscored that the manuscript tradition at this early stage is marked by *textual fluidity*. This fact is most manifest from the later texts types, which have come to light with the discovery of the manuscripts from the

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Lang, 1988). K. Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel," (Ph.D. diss., Fuller Theological Seminary, 1997). Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 68-69. Rudolph, Joel, Amos, Obadja, Jona, 41. Hubbard, *Joel and Amos*, 42. Wolff, *Joel and Amos*, 44. A. Deissler, "Hosea · Joël · Amos, " in *Les Petite Prophète* (LSB 8. vol. 1; Paris: Letouzey & Ané, 1961), 70. Sweeney, *The Twelve Prophets: Volume One Hosea, Joel, Amos, Obadiah, Jonah* (Berit Olam; Collegeville: The Liturgical Press, 2000), 154. J. Jeremias, "Joel/Joelbuch," *TRE* 17:91. See U. Dahmen, "Das Buch Joel," in *Die Bücher Joel und Amos* (NSKAT 23/2; Stuttart: Verlag Katholisches Bibelwerk, 2001), 31. R. J. Coggins, *Joel and Amos* (NCBC; Sheffield: Sheffield Academic Press, 2000), 21. H. D. Wolff, *Joel and Amos* (Hermeneia; trans. Dean McBride, Jr.; Philadelphia: Fortress Press, 1977), 12 ff. J. Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 17. See also p. 7 for the use of "literary borrowing." E. O. Adalbert Merx, *Die Prophetie des Joel und ihre Ausleger von den ältesten Zeiten bis zu den Reformation: Eine exegetisch-kritische und hermeneutisch-dogmengeschichtliche Studie (*Halle: Verlag der Buchhandlung des Wajsenhauses, 1879), 3. Michael Fishbane, *Biblical Interpretation in Ancient Israel*, 529. See also Benjamin Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40-66* (Stanford: Stanford University Press, 1998), 6-31.

[104] Fishbane, *Biblical Interpretation in Ancient Israel*, 18. See also Sanders, *From Sacred Story to Sacred Text*, 20-23. James A. Sanders, "Hermeneutics," 402-407. See also Eugene Ulrich, "The Canonical Process,Textual Criticism, and Latter Stages in the Composition of the Bible," in *'Sha'arei Talmon' Studies in the Bible, Qumran, and the Ancient Near East Presented to Shemaryahu Talmon* (eds. Michael Fishbane and Emanuel Tov; Winona Lake: Eisenbrauns, 1992), 267-291. To be noted from Ulrich's article is the following quote: "But the scribes were also updating the traditions, contemporizing it, making it relevant. That is, sometimes when the tradition was not adaptable, these scribes *made* it adaptable, thus giving it another of its canonical characteristics, a complementary fact that Sanders terms 'resignification.'" p. 289.

Judean desert. The relationship between texts and memory, likewise, is an area which promises to be fruitful. This tradition is well preserved in Joel's *Prooemium*, where the prophet calls upon the nation's ancestral memory, which is tied to precursor textual traditions. Based on the scholarly material outlined above, concerning the existence of scribal textual traditions of the Pentateuch and an early nascent form of prophetic material, this work has a solid substratum from which to proceed. The data of lexical parallels that follow in this research and their density, which are still oberservable today in our extant MT manuscripts, testify to the veracity of these conclusions.

Standards of the Qualifications for Allusions

A measure of control must be placed upon the claim for the presence of an allusion. Richard B. Hays has given seven rules for identifying intertextual echoes, which are quite helpful as a guide: 1) *Availability*. This deals with the issue of the availability of the sources to both the author and addressees. Both parties must have access to the antecedent sources; 2) *Volume*. There must be a sufficient volume of echo that is perceivable to the audience. This is determined by its relative significance in the precursor text and its rhetorical stress within the present text; 3) *Recurrence*. Has the text been used before in other writings or contexts by the author? 4) *Thematic Coherence*. This deals with how an echo or motif functions within the text. There must be some type of rhetorical relationship between the two texts for there to be a hermeneutical significance for its placement; 5) *Historical Plausibility*. This deals with the question of whether the author could have constructed a proposed meaning, and whether or not his original audience could have understood the message in the same manner. This excludes anachronistic theological interpretations developed by later ecclesiastical generations; 6) *History of Interpretation*. The determination of an allusion in a text should have some bearing on how the text has been interpreted throughout history. This is meant as a precautionary guide against the arbitrariness of biblical interpretation; 7) *Satisfaction*. With or without clear confirmation from the listed items above, does the proposed interpretation make sense intertextually?[105]

[105] Hays, *Echoes of Scripture in the Letters of Paul*, 29-32.

In the present research the terms *echo*, *allusion*, *reference*, and *appropriation* are used somewhat synonymously in connection with the terms *intertextuality* and *double-voiced speech*. There are specific definitions for each of these terms.[106] Other works in the field of biblical studies use these terms strictly, so a word of caution is necessary so as not to confuse the reader.[107]

There are several scholars who deal with the use of allusion in critical studies. Ziva Ben-Porat, a literary scholar, defines this term as follows: "The literary allusion is a device for the simultaneous activation of two texts."[108] Another scholar, Robert Alter, states that a literary allusion involves the evocation—"through a wide spectrum of formal means"—of a precursor text in a later composition.[109] By incorporating the remarks of these scholars, the use of allusion has been modified as it pertains to the biblical texts. Allusion assumes 1) the tacit use of antecedent sources of which readers have knowledge, 2) the author's deliberate use of distinctive and identifiable elements of precusor texts, and 3) readers assign levels of meaning from the "evoked text" to the "alluding text," in accordance with the author's intended meaning.[110] This methodology is serviceable to the hermeneutics of *innerbiblical midrash/compartative midrash* and the present study.

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[106] For a good overview of these terms see: Ziva Ben-Porat, "The Poetics of Literary Allusion," *PTL* 1(1976): 105-128. Robert Alter, *The Pleasures of Reading in an Ideological Age* (New York: Norton, 1996), 112. Earl Miner, "Allusion," *New Princeton Encyclopedia of Poetry and Poetics* (ed. Alex Preminger; Princeton: Princeton University Press 1993), 38-40.

[107] See principally Benjamin Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40-66*, 6-31. It should be noted that Sommer is dependent on Ziva Ben-Porat for his terminology of allusion, but one should note that even she uses the term i*ntertextuality*, and precisely in her discussion of literary allusion. For such reasons, it seems too restrictive to eliminate the term from scholarly vocabulary, since the word is so prevalent in the field of biblical studies. Note the following quote from Ben-Porat: "The literary allusion is a device for the simultaneous activation of two texts. The activation is achieved through the manipulation of a special signal: a sign (simple or complex) in a given text characterized by an additional larger "referent." This referent is always an independent text. The simultaneous activation of the two texts thus connected results in the formation of intertextual patterns whose nature cannot be predetermined." Ziva Ben-Porat, "The Poetics of Literary Allusion," *PTL* 1 (1976): 107-108.

[108] Ziva Ben-Porat, "The Poetics of Literary Allusion," in *PTL A Journal for Descriptive Poetics and Theory of Literature* 1 (1976): 108.

[109] Robert Alter, *The Pleasures of Reading in an Ideological Age* (New York: Norton, 1996), 112.

[110] See also Ziva Ben-Porat, "The Poetics of Literary Allusion," 108.

Major Works in the Study of Joel's Use of Scripture
Siegfried Bergler

This work pays homage and due respect to previous works on Joel, which focus on its use of scripture. Bergler's work on this topic is commented upon extensively, and others to a lesser degree.[111] Bergler's basic thesis is that Joel is a scripture interpreter. This work differs from Bergler in that it endeavors to show that Joel is not so much to be understood as a scripture *interpreter*, but as an *appropriator* and *resignifier* of Israel's scribal traditions.

It is of paramount importance to underscore that Joel's use of these traditions involves the process of resignification rather than the interpretation of scripture.[112] Joel formally cites scripture one time (3:5), but even there the text is revisionistic through its association with a proto-apocalyptic Day of Yahweh. Bergler's title, *Joel als Schriftinterpret,* may give the wrong impression of the prophet's hermeneutical use of antecedent texts. In his book, Bergler asks the following question: "- die hinter der Botschaft stehende Person Joels: War er mehr Schriftprophet oder Schriftinterpret?"[113] He does not give an answer to this question until one comes to his comments on 3:5, where Joel cites Obad 17. "Er ist Schriftinterpret, 'Erfüllungsgehilfe, und doch zugleich Prophet, der mit seiner JJ-Rede neues Hoffnungs- und Verheißungsgut prägt."[114] As mentioned above, Joel 3:5 is the only place in the book where there is a scriptural citation, interpretation, and application. This example, however, does not *characterize* Joel's use of scripture throughout the book. It is significant that even in 3:5 Joel gives a proto-apocalyptic resignification

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[111] Siegfried Bergler, *Joel als Schriftinterpret*, 335 ff. See also Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 36 ff. K. Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel," (Ph.D. diss., Fuller Theological Seminary, 1997). Ernst R. Wendland, *The Discourse Analysis of Hebrew Prophetic Literature: Determining the Larger Textual Units of Hosea and Joel* (MBPS 40; Lewiston: The Edwin Mellen Press, 1995), 224-225. J. Jeremias, "Joel/Joelbuch," *TRE 17:91.* See U. Dahmen, "Das Buch Joel," 31. R. J. Coggins, *Joel and Amos*, 21. Wolff, *Joel and Amos,* 12 ff.

[112] See M. Fishbane, *Biblical Exegesis in Ancient Israel.* Fishbane would call this practice" inner-biblical exegesis." Joel rarely ever interprets scripture, he rather alludes to and echoes scripture and finds a new application which at times is totally foreign to the passage to which he has alluded.

[113] Bergler, *Joel als Schriftinterpret*, 30.

[114] Bergler, *Joel als Schriftinterpret*, 300.

of Zion's deliverance on the Day of the Lord. This is in contrast to Obadiah's eschatological understanding of the DOL. Therefore, one may state that Bergler's title is technically a misnomer, because it does not describe the *normative* function of scripture in Joel. Bergler's actual work, however, shows that Joel uses Israel's tradition according to the manner of a *Schriftprophet*. This description is conducive with the aims of this present work. Bergler must be commended for his monumental task and contribution to our understanding of the book of Joel.

Bourke views Joel's literary character as midrash or *emprunts littéraires*: "De ce point de vue son interprétation semble avoir parfois le caractère d'un midrash."[115] He is essentially correct in his assessment of Joel's use of scripture as "literary borrowing," or midrashic exegesis. It is best to understand Joel as a learned scriptural prophet.

Merx was correct when he understood Joel to be a *Gelehrte*, "aber es ist die fliessende Sprache des Gelehrten, der in der alten Litteratur bewandert ist, nicht die freie Schönheit der Schöpfungen des Genie's. Mit solcher Sprache haben wir es auch im Joel zu thun, es ist Glätte des belesenen Mannes, und viel rhetorisches Talent vorhanden."[116] Merx was followed by Wolff in understanding that the book of Joel was a "*gelehrten Prophetie*."[117] Cannon commented that Joel was "... a man of literary reflexion on earlier prophets, who found various pictures, representations, and ideas in the works of his predecessors and wove them, perhaps not very skilfully, into an order of his own."[118]

The prophecy of Joel consciously draws upon allusions from existing traditions and resignifies them for its own prophetic critique (1:2-2:11) to lead the nation to repentance (2:12-17). In the second half of the book, Yahweh anticipates their repentance and offers Judah words of salvation (2:18-4:21), according to his (Yahweh's) character (2:13). By doing this, the reader is invited to understand the logic of its hermeneutic through the creative use of Israel's tradition. Therfore, Joeline intertextuality may also be understood as *scribal prophecy*.

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[115] J. Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 17. See also 7n.4 for the use of "literary borrowing."

[116] Merx, *Die Prophetie des Joel* , 3.

[117] Wolff, *Dodekapropheton 2. Joel und Amos* (BKAT XIV/2; Neukirchen-Vluyn: Neukirchner Verlag, 1969), 12.

[118] W. W. Cannon, "'The Day of the Lord' in Joel," *Church Quarterly Review* 103 (1927): 39.

Joel's density of scriptural allusions is characteristic of this accelerated development in the postexilic community, which is attributable to the existence of textuality. Jeremias also called aspects of this activity *Schriftprophetie*[119] (scribal prophecy). This work shows that Joel's use of scripture is largely executed along two axes. The use of scripture in the first half of the book involves a *prophetic critique*, which is the operative hermeneutic energizing the reversal of roles and motifs. Their purpose and design serves to lead the nation to repentance. These resignifications consist of Joel's appropriation of the Exodus locust plague traditions, and the transposition of roles between Judah and the Egyptians. The use of the Day of Yahweh motifs, from Isa 13 and Ezek 30, in Joel 1:15 reverses the role of Israel's salvation through the demise of the Babylonians and Egyptians, so that the Day of Yahweh is now a day of destruction from the Almighty.

The use of scripture in the second half of the book naturally is defined by its genre: a prophetic *promise and announcement of salvation* (2:21-4:21). Here the hermeneutical use of scripture functions in a *constituent* manner as acts of salvation on behalf of the covenant people of Yahweh.[120] This prophetic message is framed by a two-staged *Erkenntnisformel*. The first stage consists of Yahweh's promise

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[119] See Jörg Jeremias, "Die Anfänge der Schriftprophetie," *ZThK* 93 (1996):481-499. Jörg Jeremias, "Prophet/Prophetin/Prophetie II. Altes Testament," in *RGG* 4. ed. 6:1694-1699. Hans-Christoph Schmitt, "'Reue Gottes' im Joelbuch und in Exodus 32-34," in S*chriftprophetie. Festschrift für Jörg Jeremias zum 65. Geburtstag* (ed. by Friedhelm Hartenstein, Jutta Krispenz and Aaron Schart; Neukirchen-Vluyn: Neukirchener Verlag, 2004) 297-305. Zecharia Kallai, "From Motif to Composition. Biblical Historigraphy and Literary History,"in S*chriftprophetie. Festschrift für Jörg Jeremias zum 65. Geburtstag* (ed. by Friedhelm Hartenstein, Jutta Krispenz and Aaron Schart; Neukirchen-Vluyn: Neukirchener Verlag, 2004), 1-14. This article is extremely important since it begins with conceptual criticism and its development through stages of composition. His *sachkritische* approach follows the historical background of concepts and notions at their inception, and the manner of their literary reapplication down to the various compositional levels. He categorizes 5 stages of this criticism: 1) The reality reflected, 2) Evolvement or creation of concept based on stage one, 3) Fashioning of a pattern expressing the concept, 4a) Citation of pattern in its primary meaning, 4b) Application of patterned concept as a mode of expression for similar configuration, 5) Application of adaptation of pattern for different entity (p. 12). This approach blends tradition criticism and comparative midrash into one conceptual system: *from motif to composition*.

[120] The use of prophetic critique and constituent hermeneutics are modes of thought whereby the biblical writer discerns the historical hourglass of salvation or judgment under which Israel stands. Sanders, "Canonical Hermeneutics," in *From Sacred Story*, 67-69, 103. See also Sanders, "Hermeneutics," *IDBSup*, 402-407.

of salvation on behalf of nature and his people, which leads to the people's recognition of his presence in their midst (2:21-27). The second stage consists of the reversal of the threatened Day of Yahweh, which leads to the people's knowledge of Yahweh's residence in Zion (3:1-4:17). Joel's use of allusion closely follows the structure of his book. The first half (1:2-2:17) uses antecedent texts as a source of admonition; the second half (2:18-4:21) uses them as a word of salvation, stemming from the attribute formula of Yahweh's covenantal character (2:13).

Katheryn Kit-King Leung

Katherine Kit-King Leung has written a major work on the book of Joel entitled "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel."[121] Her study centers on the synchronic and diachronic aspects of the motif-complex (covenant, theophany, and war) surrounding the Day of Yahweh. Her intertextual results are noted in the present work.

This present study covers the entire book of Joel, and is not limited to the motif-complex of the Day of Yahweh. It focuses on its appropriation of precursor texts and traditions in ancient Israel. A detailed structural analysis has been made of the entire book in order to determine how to interpret the use of Joel's allusions. *Intratextual* echoes are not the focus of this work, but are taken into account as they intersect the surfaces of Joel's precursor texts.[122]

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[121] Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel."

[122] For intratextual echoes within the book of Joel the work of Marcus will be consulted. David Marcus, "Nonrecurring Doublets in the Book of Joel," *CBQ* 56 (1994):56-67.

PART ONE

JOEL'S USE OF SCRIPTURE

CHAPTER ONE

INTRODUCTION TO THE BOOK OF JOEL

1.1. *The Process of Text Formation: From Temple to Text*

The book of Joel was composed an indeterminate number of years after the locust plagues. It may be surmised that Joel's preaching was originally addressed to both the Jerusalem cultus and to the greater Judean populace.[1] After a period of time either he, his disciples, or both committed his words to writing. This book reflects only some aspects of the content of the prophet's preaching. The recognizable units of his public addresses may be found throughout the book.

Form-critical analysis is helpful in identifying individual speech units, which may isolate portions of these addresses. At the same time, it has not brought a scholarly consensus to the origin and function of these units. Scholars have offered various hypotheses on certain aspects of the book of Joel. Bergler's analysis leads him to believe that the immediate occasion for the production of the book was a drought. His hypothesis of the formation of the text originates from a five strophe poem.[2] He also proposes that the drought is the *teacher of righteousness*.[3] Loretz, Bic, Kapelrud, and Ahlström contend that Joel contains numerous allusions to the Baal cult.[4] The major problem with this general proposal is dating Joel to the preexilic era. Bergler's form-critical study of the book of Joel does not deal completely with the present form of the text.

Kapelrud proposed that Joel's book constituted a "psalm lamenta-

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[1] See G. Ahlström, *Joel and the Temple Cult of Jerusalem* (VTSup 21; Leiden: E. J. Brilll, 1971), 136-137.

[2] Bergler, *Joel als Schriftinterpret*, 335.

[3] Bergler, *Joel als Schriftinterpret*, 90-91. See comments on 2:23 concerning Bergler's interpretation.

[4] Oswald Loretz, *Regenritual und Jahwetag im Joelbuch: Kanaanäischer Hintergrund, Kolometrie, Aufbau und Symbolik eines Prophetenbuches* (UBL 4; Altenberge: CIS Verlag, 1986), 117-139. A. S. Kapelrud, *Joel Studies* (UUÅ 48:4 (Uppsala: A. B. Lundequistska Bokhandeln; and Leipzig: Otto Harrassowitz, 1948), 23. Ahlström, *Joel and the Temple Cult of Jerusalem*, 27-34. See also Milos Bic, *Das Buch Joel* (Berlin: Evangelische Verlagsanstalt, 1960), 106-108.

tion" followed by a salvation oracle.[5] Ahlström made an important correction to Kapelrud's assertion that the book of Joel was a liturgical document for the temple. Ahlström understood that Joel used liturgical forms and phrases, but contended that it could not be a liturgical document. The priests were instructed to implement liturgical rites, and to call for a national response to the natural calamities (1:14 and 2:17). Thus, the book of Joel could not have served as a liturgical manual of lament for the temple.[6]

Through a traditio-historical[7] analysis of the book, one can observe the oral *Sitz im Leben* of Joel's preaching. The conceptual analysis from motif to composition[8] can be perceived through Joel's call to attention (1:2-4), the summons to the priests to institute a temple fast (1:14, 2:15), his call to repentance (2:12-14), the use of the DOL motif (1:15, 2:11) and the attribute formula (2:13). This indicates that in the final composition, the author has framed an oracle of assurance as a response to the gathered penitents at the temple (2:12-17).[9] The developments from temple to text may be surmised at this juncture.

The inscribed material that is left is a highly polished written account of the events which have taken place. The *liturgical* organization of the book and its intratextuality shows that it is a composite work.[10] This is seen by the two liturgical calls to lament (1:14 and 2:15 ff), and the use of the confession formula for the basis of the national call to repentance (2:12-14). The second half of the book records an extended speech of Yahweh that is divided into two liturgical *Erkenntnisformeln*. These "two-staged recognition formulas" consist of two generically different types of salvation oracles. The first consists of a promise of salvation on behalf of the land and people, pertaining to the immediate future (2:21-27). The second is marked by a

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[5] Kapelrud. *Joel Studies*, 9. This is an outstanding work regardless of the author's contention that Joel is a lament liturgy.

[6] *Joel and the Temple Cult of Jerusalem*, 136.

[7] G. Knight, "Tradition History," ABD 6:633-638.

[8] See Zecharia Kallai, "From Motif to Composition. Biblical Historigraphy and Literary History," 1-14.

[9] Wolff, *Joel and Amos*, 58. See also E. Achtemeier, "Joel," in *NIB* 7:322. S. R. Driver, *An Introduction to the Literature of the Old Testament* (rev. ed.; New York: Scribner's, 1916), 307.

[10] Dozeman, "Inner-Biblical Interpretation of Yahweh's Gracious and Compassionate Character," 108 *JBL* (1989): 207-223.

substantive series of four closely related announcements of salvation, pertaining to the distant future (3:1-5; 4:1-3; 4:9-17; and 4:18-21).[11] The promise of a salvation oracle anticipates an immediate and abrupt intervention of God, whereas the announcement of a salvation oracle deals with future-oriented acts of salvation. The distinction between these two genres is very important for understanding the substantive nature of the lengthy Yahweh speech (2:18-4:21). The former genre deals with the ecological restoration, due to the natural calamities brought on by Yahweh's graded judgments (2:21-27). The latter deals with the reversal of the threatened DOL, so that it now brings salvation to Zion and the habitation of Yahweh, which is set in proto-apocalyptic language (3:1-4:3 and 4:9-21). There is an important digression in the middle of this unit (4:4-8) concerning Yahweh's retribution against Israel's neighbors. This section is clearly connected to the preceding unit by related themes of slavery and its dependence on the book of Obadiah for allusions.[12]

A quite different analysis was put forth in the late 19th century by Vernes[13] and Duhm.[14] These scholars questioned the unity of the book of Joel and posited multiple authors. The first author was considered a preexilic poet responsible for 1:2-2:17. For Duhm, the second author was an apocalyptic Maccabean synagogue preacher who brought about the present shape of the book. This apocalyptic editor inserted references to the Day of the Lord into the text at the following places 1:15, 2:1b-2a and 11b. Bewer[15] and Plöger[16] were heavily influenced by the work of Vernes and Duhm. These scholars also saw that a later editor was responsible for the eschatological dimension of the book. Bewer perceived that the central theme, the Day of the Lord, was a foreign concept to Joel. He considered that

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[11] See C. Westermann, *Prophetic Oracles of Salvation in the Old Testament* (Louisville: Westminster John Knox Press, 1991), 103, 42. See also Bergler, *Joel als Schriftinterpret*, 88-89.

[12] *Contra* Wolff, *Joel and Amos*, 77.

[13] M. Vernes, *Le peuple d'Israël et ses espérances relative à son avenir depuis les origines jusqu' à l'epoque persane V^e^siècle avant J. C.* (Paris: Sandoz et Fischbacher, 1872).

[14] B. Duhm, "Anmerkungen zu den zwölf Propheten," *ZAW* 31 (1911): 161-204. See especially pages 184-187.

[15] J. A. Bewer, "Commentary on Obadiah and Joel, " in J. M. P. Smith, W. H. Ward, and J. A. Bewer, *A Critical and Exegetical Commentary on Micah, Zephaniah, Nahum, Habakkuk, Obadiah, and Joel*," ICC (Edinburgh: T&T Clark, 1911).

[16] O. Plöger, *Theocracy and Eschatology* (trans. S. Rudman; Richmond: John Knox Press, 1968)

Joel was the author of most of the book except for 1:15. 2:1b-2, 6, 10-11, 27; 3:1-4a; 4:2a, 9-14a.[17]

Plöger's analysis of Joel developed along other lines. He understood that the book of Joel contained three distinct eschatological sections developed independently. Chapters 1-2 were the product of the theocratic circles,[18] who held a historico-eschatological view. They reinterpreted the old prophetic voices concerning the Day of Yahweh in a metaphorical-eschatological sense.[19] They understood that the natural calamities that had struck the community (locust plagues and drought) could be countered through cultic-ritual measures.[20] Chapters 3 and 4, according to Plöger's analysis, were the result of his eschatological party. He identified this party as a conventicle group,[21] who produced reactionary supplements to chs. 1-2. This was accomplished in two distinct stages (ch. 4 and later ch. 3). This group wanted to retain the original prophetic voice concerning the Day of Yahweh. The supplementary addition of ch. 3 was added for restrictive purposes for Israel. Their faith was to be identified through an eschatological ideology.[22] This end-time faith and salvation was the restrictive theological agenda that was produced in opposition to the theocratic priestly group. According to Plöger's analysis, the roots of the eschatology and apocalyptic thinking stemmed from the "old prophetic word."[23]

Important to note for these literary critical scholars was their division of the text. The majority of these scholars saw the *Mitte* of the text at the beginning of 3:1. It was the historical nature of the first part of the book, which differentiated it from the eschatological nature of the second part. This became important for the conceptual understanding of the text, especially in terms of the development of Second Temple eschatology.

Toward the latter half of the last century scholars generally began to abandon the postulation of a dichotomous authorship. The cohesiveness of the composition began to be noted. Recognition should

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[17] Bewer, "Commentary on Obadiah and Joel," 56.
[18] Plöger's term "theocratic group" is to be understood as a "hierocratic group."
[19] Plöger, *Theocracy and Eschatology*, 100.
[20] Plöger, *Theocracy and Eschatology*, 99.
[21] Plöger, *Theocracy and Eschatology*, 104.
[22] Plöger, *Theocracy and Eschatology*, 106.
[23] Plöger, *Theocracy and Eschatology*, 105.

go to Dennefeld for perceiving the unity of the book.[24] Kapelrud[25] saw the unity of Joel in the form of a temple lament liturgy. He was followed by Ogden.[26] Bergler saw the unity of the book in its liturgical pattern. "Jener zwei(t)aktige Aufriß des Jo-Buches sowie seiner einzelnen Teile bestätigt m.E. die These, daß es nach einem liturgischen Schema gestaltet wurde."[27]

The following list of authors noted some type of symmetrical parallelism to the text's structure, and as a result, took Joel's book as a literary unity: Achtemeier[28], Ahlström[29], Allen,[30] Crenshaw,[31] Hubbard,[32] Prinsloo,[33] Thompson,[34] Wolff,[35] Bergler,[36] Dahmen,[37] and Meißner.[38] These commentators had sufficiently demonstrated that the hypotheses of Vernes, Duhm, and Bewer fell short of dealing with the symmetrical and intratextual evidence found in the text's composition. The most recent scholar to argue for multiple authors was John Barton, who saw Joel as two separate booklets, although he did acknowledge that there was an *imposed* unity in the final form of the text.[39]

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[24] L. Dennefeld, "Les problèmes du livre de Joël," *RevSR* 4 (1924):555-575; *RevSR* 5 (1925): 35-57; 591-608; *RevSR* 6 (1926): 26-49.

[25] Kapelrud, *Joel Studies,* 9.

[26] G. S. Ogden, "Joel 4 and Prophetic Responses to National Laments," *JSOT*, 26 (1983): 97-106.

[27] Bergler, *Joel als Schriftinterpret*, 107.

[28] E. Achtemeier, "The Book of Joel," 302.

[29] *Joel and the Temple Cult of Jerusalem*, 137.

[30] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 39-42.

[31] J. L. Crenshaw, *Joel: A New Translation with Introduction and Commentary* (AB 24C; New York: Doubleday, 1995), 29-39.

[32] D. A. Hubbard, *Joel and Amos: An Introduction and Commentary*, Tyndale Old Testament Commentary (TOTC 22B; Downers Grove: InterVarsity Press, 1989), 31-34.

[33] W. Prinsloo, *The Theology of the Book of Joel*, BZAW 163 (New York: Walter de Gruyter, 1985), 4-5.

[34] J. A. Thompson, "The Book of Joel," in *IB* 6:733.

[35] Wolff, *Joel and Amos*, 6-7.

[36] Bergler, *Joel als Schriftinterpret,* 30.

[37] Dahmen, "Das Buch Joel," 22 ff.

[38] Meißner, *Bücher Joel und Obadja* (Edition C Biblelkommentar Altes Testament 36; Hänssler Verlag, 2000), 55 ff.

[39] Barton, *Joel and Obadiah*, 14, 17-18.

1.2. *Structural Analysis of the Book of Joel: Yahweh's Character Revealed in Judgment and Salvation in Zion at the Coming Day of the Lord 1:2-4:21*

Superscription 1:1

I. Communal Calls for Lamentation and Repentance Concerning Graded Judgments and Military Threat on the Day of Yahweh 1:2-2:17
  A. Communal Calls for Lamentation and Individual Laments vv. 2-20
    1. Call to Transmit Instructions vv. 1-4
      a. Didactic Call to Attention v. 2a
        1). Elders v. 2aa
        2). Inhabitants of the Land v. 2ab
      b. A Two-Part Rhetorical Question v. 2b
        1). Present Generation v. 2ba
        2). Past Generations v. 2bb
      c. Call for Three-Part Transmission of Didactic Instructions vv. 3-4
        1). Instructions to Their Sons v. 3a
        2). Instructions to Grandsons v. 3ba
        3). Grandchildren to Transmit Instructions to the Next Generation v. 3bβ
      d. A Four-Part Didactic & Mnemonic Transmissions List v. 4
        1). יֶתֶר הַגָּזָם אָכַל הָאַרְבֶּה v. 4aα
        2). וְיֶתֶר הָאַרְבֶּה אָכַל הַיֶּלֶק v. 4aβ
        3). וְיֶתֶר הַיֶּלֶק אָכַל הֶחָסִיל׃ v. 4b
    2. Four Communal Calls for Lamentation and Priestly Instructions for a National Fast & Lament vv. 5-13
      a. Call of Drunkards to Lamentation vv. 5-7
        1). Call to Lament over the Sweet Wine v. 5a-bα
        2). Motive Statements:
          a). Sweet Wine is Cut Off v. 5bβ
          b). Enemy Invasion vv. 6-7
            α. Vast Insect Army Arisen Against Yahweh's Land v. 6a
            β. It's Teeth are Sharp and Large v. 6b
            γ. Vine and Fig Destroyed v. 7a
            δ. Branches Stripped and Splintered v. 7b
      b. Call of Worshipers of Yahweh to Lament vv. 8-10
        1). Call to Lament v. 8
        2). Motive Statements vv. 9-11
          a). Sacrifical and Priestly Motives v. 9
            α. Grain and Libation Offerings are Cut Off v. 9a
            β. Priests Mourn v. 9b
          b). Agricultural Motives v. 10
            α. Fields and Land Destroyed v. 10a
            β. Grain, New Wine and Fresh Oil are Gone v. 10b
      c. Call of Farmers to Lament Over the Wheat and Barley vv. 11-12
        1). Call to Lament v. 11a
        2). Motive Statement vv. 11b-12
          a). Harvest is Destroyed v. 11b
          b). Vine and Fig Destroyed v. 12a
          c). Pomogranates, Palms and Apples Destroyed v. 12bα–β
          d). Joy and Gladness Has Perished v. 12 bγ–δ

d. Call of Priests to Lament v. 13
1). Call to Lament v. 13aα–β
2). Call to Incubation v. 13aγ–δ
3). Motive Statement v. 13b
e. Instructions for Priests to Proclaim a National Fast v. 14
1). Call a Fast and Sacred Assembly v. 14a
2). Call Elders and People of the Land v. 14b
4. Three Fragmented Individual Laments vv. 15-20
a. Lamentation over the Coming Day of Yahweh v. 15
1). Cry of Terror for the Day v. 15a
2). Motive: The Approaching Destructive Day Yahweh v. 15b
b. Lament Over the Drought vv. 16-18
1). Rhetorical Questions over the Loss of Food and Spiritual Joy v. 16
2). Lament over the Loss of Seed and Granaries v. 17
3). Lament Over the Domesticated Animals v. 18a
4). Basis v. 18b
c. Lament Over the Fire and Drought vv. 19-20
1). Joel's Petitionary Cry to Yahweh v. 19a
2). Bases v. 19b
a). Fire Burns the Pastures of the Wilderness v. 19bα
b). Fire Burns the Trees of the Field v. 19bβ
3). Lament Over Wild Animals' Loss of Water and Burnt Pastures v. 20
a). Wild Animals Look to God v. 20a
b). Bases v. 20b
α. Drought v. 20bα
β. Fire v. 20bβ

B. A Second Explanatory Note Concerning the Imminent Military Threat on the Day of the Lord and a Second Call to National Repentance at the Temple 2:1-17
1. The Military Threat on the Imminent Day of Yahweh 2:1-11
a. The Call to Sound the Alarm in Zion at the Sighting of the Enemy Attack on the Day of the Lord vv. 1-2aα
b. The Theophanic Description of the Approaching Army on the Imminent Day of the Lord vv. 2aβ-9
1). The Appearance of the Army: Its Size and Incomparability v. 2aβ-bδ
2). The Theophanic Description of the Approaching Army: vv. 3-5
a). The Theophanizing of the Army's Destructive Fire before It v. 3
b). The Description of the Cavalry and Its Arrangement vv. 4-5
3). The Writhing of the People *before* the Footmen's Attack of Jerusalem vv. 6-9
a). The Fear Instilled by the Cavalry v. 6
b). The Scaling of the City's Wall and the Rank's Advance v. 7
c). The Unrelenting Advance of the Army Even Under Attack v. 8
d). The Sacking of the City v.9
4). The Cosmic Disruptions at the Approach of the Heavenly Army on the Imminent Day of Yahweh vv. 10-11

a). Cosmic Disruptions before the Approaching Heavenly Army v. 10
b). The King's Call *before* the Heavenly Army v. 11aα
c). Three Premises for the King's Summoning of the Army v. 11aβ-b
α). The Greatness of the Heavenly Army v. 11αβ
β). The Vast Army's Execution of Orders v. 11αγ
γ). Rhetorical Question Concerning the Inability to Withstand the Day of Yahweh v. 11b

2. A Call to National Repentance to Avert the Day of Yahweh vv. 12-17
a. An Oracular and Prophetic Summons for National Repentance vv. 12-14
1). A *Jahweorakel* for Repentance with Prescriptive Conditions vv.12-13aβ
a). The Last Chance to Repent v. 12aα
b). The Deuteronomistic Call for Repentance with Prescriptive Conditions vv. 12aβ-13aβ
2). A Prophetic Reiteration to Repentance Based on the Attribute Formula vv.13aγ-14
a). A Secondary Prophetic Reiteration to Repent v. 13aγ
b). The Call to Repent is Based on an Expanded *Bekenntnisformel* of Yahweh v. 13b
c). A Rhetorical Question to the Nation which Offers Hope v. 14.
b. A Second Call of Instructions for Priests to Proclaim a National Fast at the Temple and Instructions for Their Laments vv.15-17
1). Instructions for Priests to Proclaim a National Temple Fast vv. 15-16
a). Call for Priests to Blow the Trumpet in Zion v. 15a
b). Command for Priests to Sanctify a National Fast and Assembly v.15b
c). Call to Priests to Gather the Nation and Specified Congregants v. 16
2). Priestly Lament Instructions for the Sparing God's People, Land, and Honor v.17
a). Designated Area for Priestly Lamentation v. 17a
b). Three Specific Instructions For Priestly Laments v. 17b
α). Petition to Yahweh for the Sparing of God's People v. 17bα
β). Petition to Yahweh not give over the Inheritance to the Nations v. 17bβ
γ). Rhetorical Question directed at Yahweh's Honor Amongst the Nations v. 17bγ

II. Yahweh's Gracious Response to Judah's Lamentation: Yahweh's Promises of the Restoration of Creation and Judah's Deliverance on the Proto-Apocalyptic Day of Yahweh 2:18-4:21
  A. Introductory Assurances of Yahweh's Gracious Response vv.18-20
    1. A Report of Yahweh's Acceptance of the Priestly Lamentations v. 18
      a. Yahweh's Zeal for the Land v. 18a
      b. Yahweh's Compassion for the People v. 18b
    2. Yahweh's Promise for Agricultural Renewal and Destruction of the Enemy vv. 19-20
      a. Yahweh Speech Report Formula v. 19aα
      b. Yahweh Promises Agricultural Fecundity v. 19aβ-γ
      c. Yahweh Promises the Removal of the Nations Reproach and the Destruction of the Northern Enemy vv. 19b-20
        1). The Removal of Reproach from the Nations v.19b
        2). Removal of the Northern Enemy v. 20aα
          a). Removal of the Enemy to the South v. 20aβ
          b). Removal of the Vanguard to the East v. 20aγ
          c). Removal of the Rearguard to the West v. 20aδ
          d). The Rotting Stench of the Enemy v. 20bα
          e). Cause for Its Destruction: The Arrogance of the Enemy v. 20bβ
  B. The First *Erkenntnisformel*: Yahweh's Promise to Restore the Created Order from Yahweh's Destructive Judgment of the Locust and Drought vv. 21-27
    1. A Reassurance Oracle for the Created Order to Rejoice in Yahweh's Salvation vv. 21-24
      a. A Reassurance Oracle to the Land v. 21
        1). Reassurance Formula v.21a
        2). Call to Rejoice v. 21bα
        3). Grounds: Yahweh's Mighty Deeds v. 21bβ
      b. A Reassurance Oracle to the Animals v. 22
        1). Reassurance Formula v. 22aα
        2). Grounds v. 22aβ-22b
          a). First Basis: Promise of Grass v. 22aβ
          b). Second Basis: Promise of Fruit v. 22b
      c. Summons For the Sons of Zion to Rejoice v. 23-24
        1). Summons to Rejoice v. 23aα-β
        2). Grounds v. 23aγ-24
          a). Promise of the Gift of Covenantal Rain/Teacher v. 23aγ
          b). Promise of Seasonal Rain v. 23b
          c). Promise for Threshing Floors to be Full of Grain v. 24a
          d). Promise for Presses to be Full of New Wine and Oil v. 24b
    2. Yahweh's Acts of Salvation vv. 25-27
      a. Yahweh's Promise of Compensation to Judah for the Locust Infestation v. 25
        1). Ironic Compensation for Years of Locust Infestations v. 25a
        2). Yahweh's Militaristic Offense v. 25b
      b. Yahweh's Promise of the People's Restoration v. 26

1). Yahweh's Promise of Food v. 26aα
2). The People's Praise of Yahweh v. 26aβ
3). The Basis for the People's Praise: Yahweh's Wonderful Acts v. 26aα
4). Concluding Refrain: Yahweh's Promise to Preserve the People's Honor v. 26b

c. Two-Part *Erkenntnisformel*: The Peoples Recognition of Yahweh v. 27
1). First-Part Recognition: Yahweh's Presence in their Midst v. 27aα
2). Second-Part Recognition: Yahweh alone is their Covenant God v. 27aβ
3). Concluding Refrain: Promise to Preserve the People's Honor v. 27b

C. Proto-Apocalyptic Announcements of Salvation in Zion at the Coming of the Day of the Lord 3:1-4:17

1. The Eschatological Pneumatic *Zwischenzeit*: Israel's Spiritual Empowerment for Physical Preservation Before the Day of the Lord 3:1-5

a. The Outpouring of Yahweh's Spirit Upon All the Inhabitants of Judea 3:1-2
1). Chronological Note 3:1aα
2). Yahweh's Spirit Outpoured on the Judean Community 3:1aβ-2
a). The Bestowal of Yahweh's Spirit 3:1aβ
b). The Recipients of Yahweh's Spirit 3:1aγ-2
Quartum Comparationis/Parallelismus membrorum
α). Prophecy: Sons and Daughters (multiples of two) 3:1aγ [sex]
β). Dreams: Old Men 3:1bα [age]
γ). Visions: Young Men 3:1bβ [age]
δ). Male and Female Slaves [social status]
with Chronological and Pneumatic *Inclusios* 3:2

b. Cosmological Portents before the Day of the Lord 3:3-4
1). Yahweh's Cosmological Signs 3:3
a). The Sphere of Yahweh's Signs 3:3a
b). The Signs Which Yahweh Effects 3:3b
2). Cosmological Effects of Yahweh's Arrival before the Day of the Lord 3:4
a). Darkening of Sun and Moon 4a
b). Notice of the Day of Yahweh 4b

c). The Promise Salvation in Zion and Jerusalem on the Day of Yahweh 3:5
1). Deliverance for those who call on Yahweh's Name v. 5a
2). Basis for Deliverance: The Hegemony of Zion and Jerusalem with Citation Formula v. 5bα
3). Deliverance for Those Whom Yahweh calls 3:5bβ

2. Yahweh's Judgment of the Nations for Their Enslavement of Israel 4:1-3

a. Chronological Notation Statement/Continuation of the *Jahwerede* 4:1a

b. Yahweh's Promise of Restoration to Judah and Jerusalem 4:1b
c. Yahweh's Gathering of the Nations for Judgment in Israel 4:2-3
1). Yahweh's Gathering of the Nations to the Valley of Jehoshaphat 4:2a
2). Yahweh's Indictments Against the Nations 4:2b-3
a). Yahweh Presides as Judge 4:2bα
b). Indictment of the Deportation of Yahweh's People 4:2bβ
c). Indictment for Partitioning of Yahweh's Land 4:2bγ
d). Indictment for the Enslavement of Yahweh's People 4:3
α). The Selling of Yahweh's People 4:3a
β). Selling of Children for Pleasures 4:3b
3. Yahweh's Special Punishment of Tyre, Sidon, and Philistia: 4:4-8
a. Yahweh's Interrogation of the Defendants' Offenses. v. 4a-bα
1). Yahweh's Belittling Question of the Defendants Status of Equality v. 4a
2). Yahweh's Questions the Defendants: Is This a Payback? v. 4bα
b. Yahweh's Threat of Equal Punishment v. 4bβ-δ
c. The Defendant's Offenses vv. 5-6
1). Yahweh's Precious Articles They Placed in Their Temples v. 5
2). They Slave Traded Yahweh's People v. 6
a). They Sold Yahweh's People to the Greeks v. 6a
b). Purpose Clause: Exile v. 6b
d. Yahweh's Proscribed Retribution of Punishment on the Defendants vv. 7-8
1). Promise of Salvation: Restoration From Captivity v. 7a
2). Oracle of Judgment v. 7b-8
a). Execution of Exact Retribution: Children Sold into Captivity v. 7b-8a
b). *Schlussformel*: Yahweh Authorization Formula v. 8b
4. The Gathering of the Nations in the Valley of Decision for Judgment on the Day of the Lord 4:9-17
a. The Call to Holy War vv. 9-12
1). Command for Specific Instructions to be Proclaimed to the Nations vv. 9-11bα
a). A Call to Holy War v. 9aβ
b). Call to Arouse the Mighty Men v. 9bα
c). Call to Gather the Men of War v. 9bβ
d). Call to Make Weapons v. 10a
e). Call to the Weak to Strengthen Themselves v. 10b
f). Call for All the Surrounding Nations to Make Haste and Gather v. 11a-bα
2). Plea to Send Down the Heavenly Mighty Men v. 11bβ
3). Second Call to Gather to the Valley of Jehoshaphat (*Inclusio* Statements) v. 12
a). Second Call to Arouse the Nations for Battle (*Inclusio* to v. 9) v. 12aα

b). Second Call to the Valley of Jehoshaphat (*Inclusio* to 4:2) v. 12aβ
c). Purpose of Battle: Yahweh Will Sit to Judge All Nations v. 12b

b. The Heavenly Warriors Called to Engage in Battle on the Day of Yahweh Because of the Decision of the Nations and Yahweh vv. 13-16
1). The Call to Battle for the Harvest is Ripe v. 13
a). Call to Thrust in the Sickle v. 13aα
b). Basis for the Call: The Harvest is Ripe for Judgment v. 13aβ
c). Call to Tread the Winepress v. 13bα
d). Basis for the Call v. 13b
α). The Wine Press is Full v. 13bβ
β). The Vats are Overflowing v. 13bγ
e). Secondary Basis: Their Deeds are Evil v. 13bδ
2). The Great Slaughter on the Day of Yahweh v. 14
a). The Valley of Final Decision for the Nations v. 14a
b). Causal Statement: The Verdict is Yahweh's Day of War v. 14b
3). The Cosmological Effects of Yahweh's Theophanic Approach to Battle vv. 15-16
a). The Darkening of the Cosmos at the Approach of the Day of Yahweh v. 15
α). Sun and Moon are Darkened v. 15a
β). The Stars are Darkened v. 15b
b). Yahweh's War Cry in the Battle on the Day of Yahweh v. 16a
α). Yahweh's Roar from Zion v. 16aα
β). Yahweh's Shout from Jerusalem v. 16aβ
γ). The Cosmos Shaken as a Result of the Thunderous Voice of Yahweh v. 16aγ
c). Yahweh's Protection of the People on the Day of Battle v. 16b

c. The Second *Erkenntnisformel: The Knowledge of Yahweh* Displayed Through the Day of Yahweh v. 17

D. The Result of the Day of Yahweh: Yahweh's Glorious Reign in Zion and Judah's Security 4:18-21
1. Yahweh's Presence in the Temple as the Source of Fertility v. 18
a. Eschatological Formula v. 18aα
b. Paradisiacal Change of Nature v. 18aβ-δ
1). The Fertility of the Mountains v. 18aβ
2). The Fertility of the Hills v. 18aγ
3). Perennial Streams v. 18aδ
c. The Temple as the Fountain of Fertility v. 18b
1). The Temple's Fountain v. 18bα
2). The Stream's Flow Eastward to the Valley of the Acacias v. 18bβ
2. The Retribution to the Israel's Historical Enemies v. 19
a. The Destruction of Egypt v. 19aα

b. The Destruction of Edom v. 19aβ
c. Purpose Statement: For Shedding the Innocent Blood of the Judeans v. 19b
3. The Security of Judah and Jerusalem v. 20
4. Yahweh's Habitation of Zion as the Result of the Exemption of Judah and Jerusalem's Blood Guiltiness v. 21
a. The Exemption of Judah and Jerusalem's Blood Guiltiness v. 21
b. Yahweh's Habitation of Zion v. 21b

1.3. *Rhetorical Features of Joel's Language*

The language of Joel is the strongest means of attesting to the unity and dating of the book. The unity of the composition is seen, first of all, in the interweaving of motifs, the most important one being the phrase *the Day of the Lord*, which is used 5 times (1:15, 2:1, 11, 3:4, 4:14). This *Leitmotiv* occurs in all sections of the book and those in the second half of the book come as a response to the call to repentance, evidencing the unity of the book and its logical eschatological extension as a promise to reverse the threatening DOL of 1:15 and 2:1-11.

The use of *inclusios* help to unify various pericopae in the book's composition (1:2 with 1:14, 1:3 with 4:20, 2:27 with 4:17). Thompson has tabulated eight types of repetition in the book of Joel.[40] David Marcus has tabulated a full forty-seven nonrecurring doublets in the book.[41] Joel draws on various motifs and builds upon the traditioning process in the style of *Schriftprophetie*. This can be observed in his motif complex of the *Nordfeind* in Jer 4-6 and Ezek 38-39. His most prolific scribal activity comes in his build up of the Day of the Lord motif.[42] In chs. 1-2, he metaphorically proto-apocalypticizes the DOL as a historical threat, which functions primarily as the major motivating factor in his liturgical call to repentance. In chs. 3-4, he develops the motif into a proto-apocalyptic event, which brings to

[40] J. A. Thompson, "Repetition in the Prophecy of Joel," in *On Language, Culture, and Religion: In Honor of Eugene A. Nida* (ed M. Black and W.A. Smalley; The Hague: Muton, 1974), 100-110. See also D. Garrett, *Hosea, Joel* (NAC 19a; Nashville: Broadman &Holman Publishers, 1997), 294-295. Stuart, *Hosea-Jonah*, 227-228.

[41] David Marcus, "Nonrecurring Doublets in the Book of Joel," *CBQ* 56 (1994):56-67.

[42] Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel," 62 ff.

pass Judah's salvation. This last notation unites both halves of the book under an enemy sketch, which is reversed in the second half of the book. The use of parallelisms, in the calling of a fast at the temple in 1:14 and 2:15, are typical features of Joel's prophecy. He again uses parallelism in the DOL enemy sketch in 1:15 and 2:1-11, with its reversal in 3:1-4:17.

A point should be made concerning Crenshaw's early statements about the availability of textual sources in ancient Israel.

> No single text that he shares in common with another prophet can be shown to derive from a written source, for they belong to the religious vocabulary of ancient Israel and Judah. Even when Joel uses an expression that occurs in another prophetic book, he often gives it a peculiar stamp, even turning on its head the old testament tradition about beating one's swords into plowtips and spears into pruning hooks (4:10 [ET 3:10). One need not assume that the prophet sat down and pored over written texts of his predecessors, gleaning useful citations and priding himself on the astute manner in which he couched inner-biblical allusions. In my judgment the bookish direction of much contemporary research conceals a fundamental assumption that ancient Israelites had ready access to written Scripture.[43]

These evaluations should be compared to his later statements concerning the same topic:

> A distinctive characteristic of the book, its use of specific phrases from other canonical works, gives Joel the appearance of a learned interpreter. Whereas earlier prophets claim to have received their words directly from YHWH, Joel frequently "cites" predecessors. In some instances he probably draws on phrases in vogue at the time, but sometimes Joel may actually quote written texts.[44]

Crenshaw's later statements reveal a more collegiate attitude towards Bergler, Dozeman, and Fishbane.[45] He also grants the likelihood of Joel's appropriation of scripture, and therefore, the diachronic divide has been broached.[46]

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[43] James L. Crenshaw, "Who Knows What YHWH Will Do? The Character of God in the Book of Joel," in *Fortunate the Eyes That See. Essays in Honor of David Noel Freedman in Celebration of his Seventieth Birthday* (ed. A. H. Bartlett et al.; Grand Rapids: Eerdmans, 1994), 192-193.

[44] Crenshaw, *Joel*, 26-27. Note also page 26 n29.

[45] See Crenshaw, "Who Knows What YHWH Will Do? The Character of God in the Book of Joel," 192 n36, 193 n37. See below pp. 207-208 where Crenshaw notes Joeline dependencies on Ezekiel.

[46] This is also implied by his use of the term "learned interpreter."

The use of scriptural allusion in Joel is quite dense for a prophetic book of this size. The locust plague material is appropriated from Exod 10 and is resignified in Joel chs. 1:2-4 and 2:1-2 on the basis of covenant theology. It appears that Ephrem of Syria (ca. 373 C.E.) is the first to note this connection.[47] The book's theme: the *Day of the Lord*, is a motif that is taken chiefly from Isa 13:6; Zeph 1:14-15; and Ezek 34:12. It is used in Joel chs. 1 and 2 and is further adapted intertextually through the rest of the book. Joel 2:13-14 most likely alludes to Jon 3:8-9, and in 4:10 a polemical parody is made of Mic 4:3/Isa 2:4. One citation is made to Obad 17 in 3:5, which is a *hapax legomenon* interpretation.

There is also a great deal of both lexical and thematic material in Joel taken from Ezekiel (judgment of nations, regathering of Israel, pneumatic and *Erkenntnistheologie*), Obadiah, Amos, Jeremiah, Isaiah, Zephaniah, Deuteronomy, Exodus, Psalms and 1 Kings.[48] These are just some of the many types of linguistic data, not to mention the use of chiastic structures, anaphora, epiphora, anadiplosis and assonance[49] etc. all of which permeate the deep structures of Joel's text and bind it together into a unified fabric of theological linguistic artistry. Therefore, Joel's style of language betrays him as a learned *Schriftprophet,* as Merx, Wolff and Jeremias have contended.

1.4 *The Prophet Joel*

Very little is known about the prophet Joel. The only direct information about him is that which is found in the title of the second prophetic book of the twelve minor prophets: דְּבַר־יְהוָה אֲשֶׁר הָיָה אֶל־יוֹאֵל בֶּן פְּתוּאֵל. From this we know that his father was named Pethuel (God has persuaded~deceived). The LXX reads βαθουηλ which was the name of Rebekah's father (Gen 22:23). Joel's name is a theophoric compound consisting of יְ and אֵל. The first part of the name is an apocopated form of Yahweh. The name means "Yahweh is God." Joel's name is a confessional name. It inherently carries the targeted meaning: Yahweh is the

[47] See E. O. Adalbert Merx, *Die Prophetie des Joel*, 143.

[48] See Merx, *Die Prophetie des Joel*, 62-63. He had already noted Joel's dependency on these earlier writings.

[49] See especially Wendland, *The Discourse Analysis of Hebrew Prophetic Literature*, 223 ff.

true God.[50] There are a total of fourteen different men (besides the author of this book) who carry this name in the OT, none of whom can be associated with our prophet (1 Sam 8:2, 1 Chr 6:33, 36-38, etc.).[51]

1.5 *Joel as a Cultic Prophet*

The book shows that he is a Judean prophet who is quite familiar and at home with the cult in Jerusalem. He respects the priestly office and its cultic functions (1:9, 13, 14, 16; 2:1,15-17). In no place does Joel ever criticize the priestly community in Jerusalem. Allen rightly observes this when he reviews Redditt, who comments that Joel is a peripheral prophet who highly criticizes the Jerusalem priesthood.[52] Cook is not that far off the mark when he sees Joel as being somehow attached to the priestly establishment of the postexilic community. Furthermore, he argues that Joel should not be understood as a marginalized prophet correcting the priesthood from the periphery.[53] Cook counters the proposal of Hanson that Joel is a peripheral prophet by arguing that structurally chs. 3-4 can not be the product from a later time. The text evidences a *thematic unity*. Cook furthermore says, "Joel's apocalyptic texts clearly stem from the pro-temple priestly center of postexilic society."[54] This pro-priestly stratum is already visible in the positive and legitimate function of the temple in 2:1-11. The perception of the prophet being attached to the priestly circles of Jerusalem by way of ideology seems to be in harmony with the cultic elements of his oracles, and the leading religious role that priests played in the Judean society. Kaplelrud, likewise, has contended that the prophet is closely connected to the temple, and considers him a cultic prophet of repentance, thus need-

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[50] For a discussion of this see Jeremias, "Joel/Joelbuch," *TRE* 17:91.

[51] For a full treatment see T. Hiebert, "Joel," *ABD* 3:872-873.

[52] L. Allen, "Some Prophetic Antecedents of Apocalyptic Eschatology and Their Hermeneutical Value," *ExAud* 6 (1990): 15-28. See especially 20-21. P. L Redditt, "The Book of Joel and Peripheral Prophecy," *CBQ* 48 (1988): 233.

[53] S. L . Cook, *Prophecy and Apocalypticism: The Post-Exilic Social Setting* (Minneapolis: Fortress Press. 1995). See also David L. Petersen, *The Prophetic Literature: An Introduction* (Louisville: Westminster John Knox Press, 2002) 182.

[54] Cook, *Prophecy and Apocalypticism*, 171.

ing to have recourse to the priests who would properly administrate the gathering penitents at the temple.[55]

The orbit of Joel is in close proximity to the temple and thus by way of extension—the custodial documents and or traditions of the temple would lend added credibility to the intertextual reading of the book. The prophecy shows a very astute knowledge of Israel's traditions and or pre-canonical texts. Placing Joel in or around priestly circles does the most justice to the facts as they appear in the text.

1.6 *The Time Of Joel*

The dating of the book of Joel has been placed in various periods ranging from very early to extremely late. The early position has generally advocated that the book was written in the early preexilic years of Joash (*ca.* 835-796).[56] Milos Bic has endorsed this date based on three observations. Joel's connections of the drought and the weeping of the virgins over the loss of their spouses to the polemic of the Baal fertility cult. A major piece of criteria in his research is the literary affinities of the *Joelbuch* to the Ugaritic Epos AB "*als einzige Quelle.*" Secondly, he argues for the parallels between Joel and the *Eliageschichten*. Lastly, he argues for Joel's early date due to its position next to the book of Hosea.[57] Other adherents to the early date are Patterson[58] and Meißner,[59] who propose a similar date in the reign of Joash, citing the placement of Joel within the MT.

The ordering of the book of the Twelve in the MT suggests a number of ideas, one of which is an early date for its positioning behind Hosea, as Bic has mentioned. Joel's placement by the editors of the MT collection between Hosea and Amos, which are colophoned with the headings of 8th century kings, does suggest that they favored an early date for Joel. However, this is not the only reason for its insertion. There is more than just chronological criteria at stake for the

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[55] Kapelrud, *Joel Studies*, 187.

[56] Bic, *Das Buch Joel*, 106-108. See also K. A. Credner, *Der Prophet Joel übersetzt und erklärt* (Halle: Waisenhaus, 1831), 40 ff.

[57] See Bic, *Das Buch Joel*, 106.

[58] Patterson, "Joel," in *The Expositor's Bible Commentary* (vol. 7 ed. Frank E. Gaebelein; Grand Rapids: Zondervan, 1985), 231 ff.

[59] Meißner, *Bücher Joel und Obadja*, 37 ff.

ordering of the MT. Some clues to this may be found in allusional phraseologies and theological motifs.[60]

An example may be the MT's placement of Joel between Hosea and Amos due to a catch phrase or *Stichwortverbindung*. This catch phrase occurs at the end of Joel in 4:16: וַיהוָ֣ה מִצִּיּ֔וֹן יִשְׁאָ֖ג וּמִירוּשָׁלִַ֑ם יִתֵּ֥ן קוֹלֽוֹ, which links up with the editorial insertion of the so-called *motto*[61] of Amos 1:2: וַיֹּאמַ֕ר יְהוָ֖ה מִצִּיּ֣וֹן יִשְׁאָ֑ג וּמִירוּשָׁלִַ֖ם יִתֵּ֥ן קוֹלֽוֹ. The close connection of this phraseology at the end of one book and its occurrence at the beginning of the following book may have implications for the MT ordering of the book of the Twelve apart from the idea of its editorial redaction by its creators. Another reason for the positioning of Joel by the MT is that certain nations are both mentioned in Joel 4 and Amos 1 (Tyre, Philistia, and Edom). This list of nations is also the focus of the debate for dating purposes. The best time frames for dating Joel using the list of these nations mentioned in his book would be either the preexilic era or the Second Temple period.[62] Other judgment themes which are against God's people that occur in both Joel and Amos are locusts and יום יהוה. Considering these elements, there is a good warrant for understanding that the MT collection of the Twelve is working with more than just synchronous factors.

The next time frame that is argued for the dating of the book of Joel is the late preexilic period (626-590's).[63] Stocks advocates the dating of Joel around the time of Josiah, based on the Scythian understanding of the "Northerner" in Joel, and the finding of the book of Deuteronomy.[64] Kapelrud has also argued for a dating sometime around the time of Jeremiah.[65] This is where the LXX ordering of the Twelve may be of best service for suggesting a seventh century date for the book of Joel. It is well known that the Septuagint pays

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[60] M. Sweeney, *The Twelve Prophets:Volume One Hosea, Joel, Amos, Obadiah, Jonah*,148. Also Sweeney, "The Place and Function of Joel in the Book of the Twelve," *Society of Biblical Literature 1999 Seminar Papers* (Atlanta: Scholars Press, 1999), 570-595.

[61] Sweeney, *The Twelve Prophets*, 198 ff. R. J. Coggins, *Joel and Amos*, 84.

[62] See Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 129 ff.

[63] Kapelrud, *Joel Studies*, 191-192. C. A. Keller, *Joël* (CAT 11a; Neuchatel: Delachaux et Niestlê, 1965), 103-104. W. Rudolph, *Joel-Amos-Obadiah-Jona* (KAT XIII, 3[e] (Güttersloh: Güttersloh Verlagshaus Gerd Mohn, 1971), 24-29. Stuart, *Hosea-Jonah*, 226.

[64] H. H. D. Stocks, "Der 'Nördliche' und die Komposition des Buches Joel," *Neue Kirchliche Zeitschrift* 19 (1907): 750.

[65] Kapelrud, *Joel Studies*, 179.

more attention to chronology when ordering the Twelve than does the MT.[66] Its placement of Joel with the undated prophecies of Obadiah and Jonah after Hosea, Amos and Micah, but before Nahum and Habakkuk would seem to suggest a time frame in the seventh century by these collectors of the Twelve. Lastly, Koch places Joel in the seventh century based on the use of the Day of Yahweh motif. He sees this more expressly used by apocalyptic prophets from either the Babylonian or Assyrian periods.[67]

By far the most popular position today is a date in the Second Temple period.[68] A date in the postexilic era is favored because of numerous details observed in the book. First, Joel's use of Obad 17 (3:5) demands that the book be dated sometime after this work. Second, there is no mention of a king but there is a strong presence of ruling elders (1:14) which supports a Second Temple date. The metaphorical allusion to the wall of Jerusalem (2:9), the existence of the temple (515 B.C.E. 1:9, 14 16; 2:17; 4:18) and priestly guild, likewise enhance this later date. The future prophecy concerning Edom's destruction in 4:19 shows that Edom still exists. The non-critical attitude of Joel toward the priesthood and temple are in contrast to preexilic prophetic attitudes. Foremost may be the acknowledgment in 4:1-3 of the exile in 587 B.C.E.[69] This is a very good indicator that Joel is to be dated in the postexilic era. The proto-apocalyptic nature of Joel is also used by scholars as a way of dating Joel.[70] The heavy use of intertextual echoes becomes the key which grants entry to the thesis that the book of Joel is the product of the Second Temple period.[71]

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[66] Wolff, *Joel and Amos*, 3.

[67] Klaus Koch, *The Prophets* (vol. 1; London: SCM Press, 1982), 160.

[68] G. S. Ogden, *Joel and Malachi: A Promise of Hope~ A Call to Obedience* (ITC eds. G. Knight and Frederick Holmgren; Grand Rapids: Wm. B. Eerdmans, 1987), 14. Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 24-25, 131. Allen leans toward a date for the book in the last decade of the sixth century in the Persian Era. D. A. Hubbard, *Joel & Amos An Introduction & Commentary*, 27. Wolff, *Joel and Amos*, 6. Crenshaw, *Joel*, 25-26. See Dahmen,"Das Buch Joel," 28-31.

[69] Wolff, *Joel and Amos*, 4.

[70] Allen, "Some Prophetic Antecedents of Apocalyptic Eschatology and Their Hermeneutical Value," *ExAud* 6 (1990): 22. See also Coggins, *Joel and Amos*, 17-18.

[71] Hubbard, *Joel and Amos*, 24. See also Coggins, "Interbiblical Quotations in Joel," in: *After the Exile: Essays in Honour of Rex Mason.* (eds. John Barton and D. J. Reimer, Macon: Scholars Press, 1996), 75-84. Bergler, *Joel als Schriftinterpret*, 363.

Allen, Ahlström,[72] and Ogden[73] prefer a late 6th century B.C.E. date for the book of Joel just after the time of Obadiah. This preference takes into question the nations mentioned in Joel 4 which provide the best possible evidence for the dating of the book due to these historical references. Edom, as Myers[74] and Allen have argued, is crucial to dating the book of Joel. By the time of the book of Malachi (1:2-5), Edom is nearly destroyed, and has already become a desolation (1:3). It also indicates that the Edomites have aspirations to rebuild their devastated land (Mal 1:4-5). But Malachi states that they would never recover from the fatal blow that has already been inflicted upon them. Merx has also determined that Joel is older than Malachi due to the latter's *developed* midrashic use of Joel's traditions.[75] This bit of information is very important for understanding where Joel is to be placed in relation to Malachi. In 4:19, the text speaks of a time when Edom would become a desolation, but in the time of Joel, Edom's sovereignty is still firmly recognized. Therefore, the dating of the book would have to fall sometime after 515 B.C.E. when the temple has been rebuilt, and at the latest, just before the time of Malachi.

The date for the conquest of Edom is difficult to establish, so this adds to the difficultly of being precise in dating Joel. Some dates range roughly from as early as 500 to 350 B.C.E.[76] Scholars, in general, place Malachi within the Persian rule of Palestine. According to Hill, "the overwhelming majority of biblical scholars past and present view Malachi as a contemporary of Ezra and Nehemiah and date his ministry to the mid or latter half of the 5th century B.C."[77] Edomite occupation of its homeland did not persist to the Greek period. Bartlett says that Edom, according to the literary evidence,

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[72] Ahlström, *Joel and the Temple Cult of Jerusalem.*

[73] Ogden, *Joel and Malachi: A Promise of Hope~ A Call to Obedience*, 14.

[74] J. M. Myers, "Some Considerations Bearing on the Date of Joel," *ZAW* 74 (1962): 177-195.

[75] Merx, *Die Prophetie des Joel* , 73. See also Nicholas Ho Fai Tai, "End of the Book of the Twelve. Reading Zechariah 12-14 with Joel," in *Schriftprophetie: Festschrift für Jörg Jeremias zum 65. Geburtstage* (ed. by Friedhelm Hartenstein, Jutta Krispenz and Aaron Schart; Neukirchen-Vluyn: Neukirchener Verlag, 2004), 341-343.

[76] Richard Deutsch, *Joel and Malachi: A Promise of Hope~ A Call to Obedience (ITC; Grand Rapids: Eerdmans, 1987), 68.*

[77] A. Hill, "Malachi, Book of," *ABD* 4:481.

persisted into the fourth century and was overtaken by the Nabatean Arabs.[78] The actual evidence for dating the end of the Edomite people is slim but it looks like this ethnic group endured well into the fifth century. This would suggest that the dating of the book of Malachi could be placed in the last half of the fifth century. Therefore, Joel's date could be as late as the time of Ezra and Nehemiah.

Another deciding factor for the date of Joel is its mention of the wall in Jerusalem. (2:7). The presence of a wall in Jerusalem does not necessitate a date post 445 B.C.E. but it may be necessary for the analogy in 2:7 to work, which envisions soldiers running on the wall. We know that the wall has been breached in 586 B.C.E. by Nebuchadnezzar, never to be fully repaired until the time of Nehemiah in 445 B.C.E. Based on this scenario it might be compelling to place a date for Joel to sometime just after 445 B.C.E. Dates for the book can be placed at the earliest time somewhere in the last decade of the sixth century (after the rebuilding of the temple), to somewhere after the rebuilding of Jerusalem's wall (445 B.C.E.). Joel's assessment of Edom surely reflects a time prior to the book of Malachi, which is a point seriously lacking in scholarly research on Joel, but noted by Allen.

1.7 *Theological Themes in the Book of Joel*

The theological *Hauptbegriff* of the book of Joel is the Day of the Lord. This theme is interwoven through all parts of the book. It is mentioned five times (1:15, 2:1, 11, 3:4, and 4:14). The Day of Yahweh takes on two manifestations in the book. The first use is marked by its historical nature. The assumption is that if the nation had not repented, the Day of Yahweh would have manifested itself in the loss of nationhood. The second manifestation of the Day of Yahweh in chs. 3-4 pictures a semi-apocalyptic event which brings history to a close.

Many other topics that are intrinsic to the book are: the sovereignty of God over man and nature, the freedom of God, oracles against the nations, Zionist theology, name theology, priestly theology, covenantal themes, liturgical ideologies, Yahweh as the universal Judge, theology

[78] J. R. Bartlett, "Edom," *ABD* 2:293.

of lament, pneumatic theology, eschatology, and proto-apocalypticism. It is Prinsloo's contention that Joel is a theocentric book.[79] This is too vague for a description of Joel's theology.[80] Allen maintains that the book of Joel should be understood in covenantal terms. There is a triangular bond between Yahweh, the people, and the land. "The land is regarded as a barometer that registers the spiritual relationship between God and Israel."[81] In 2:12-14 the call to repentance is formed from a covenantal appeal to "return." The summons to repentance based on the creedal description of Yahweh's character is replete with covenantal echoes stemming from Exod 34.[82] Ogden, along the same line, states that the Davidic covenant tradition is Joel's theological starting point.[83] Joel's theology is heavily influenced through Deuteronomistic ideologies found in 1 Kgs 8,[84] Ezekiel,[85] and Jeremiah, to whom he is greatly indebted.

Crenshaw understands the book of Joel theologically to be a theodicy of the character of God. He bases this premise on the core passage of the book of Joel in 2:12-14. No one can control or manipulate God, nor can anyone determine the course of action that Yahweh will take. Crenshaw sees the question of Yahweh's unpredictability as a core issue in the book of Joel.[86] The Lord's unpredictability is introduced in 2:14 in the form of a question, "Who knows if he will turn and relent, and leave a blessing behind him, a grain offering and a drink offering for the Lord, your God?" Joel offers no guarantee of Yahweh's response. They are urged in the face of this to repent. The principle issue at stake is the call for true repentance. Joel does not want the outward manifestation of

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[79] W. Prinsloo, *The Theology of the Book of Joel* (BZAW 163; New York: Walter de Gruyter, 1985).

[80] The strength of Prinsloo's book is not Joel's theology but the structural analysis of the book and his historical research brought to bear on this.

[81] Allen, "Joel: Theology of," In: *NIDOTT* 4:796-798.

[82] Allen, "Joel: Theology of," In: *NIDOTT* 4:797 ff.

[83] Ogden, *Joel and Malachi: A Promise of Hope~ A Call to Obedience*, 14.

[84] Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 191-212, see especially 192-193.

[85] Cannon, "'The Day of the Lord' in Joel," *Church Quarterly Review* 103 (1927): 32-63, but see 38-39.

[86] Crenshaw, "Who Knows What Yahweh Will Do? The Character of God in the Book of Joel," in *Fortunate the Eyes That See: Essays in Honor of David Noel Freedman in Celebration of His Seventieth Birthday* (ed. A. B. Beek et al. Grand Rapids: Eerdmans, 1995), 185-196.

the tearing of one's garments, but the tearing of the heart (2:13a). Outward manifestations of cooperation with God does not guarantee his good fourtune (2:14). Judah's only hope is to be found with an inward disposition that is pleasing to God, the rendering of one's heart (2:13).

The kernel of Joel's call for a national lament at the temple is developed programmatically from 1 Kgs 8.[87] The prayer of Solomon lays out the prescription for dealing with national calamities, such as a drought, locust infestations, and the enemy threat, with the call for prayers and repentance to be made at the temple (1 Kgs 8:22-52). Joel's message closely follows this deuteronomistic prescription. The prophet layers the motif of the Day of Yahweh on top of the enemy threat of 1 Kgs 8 as his expansion of the tradition. He centralizes the whole call to repentance based on a *Bekenntnisformel* of Yahweh's character stemming from Exod 34:6.

The eschatological DOL is the answer to Judea's protracted indentured service to foreign powers and enslavement amongst the nations. Ogden has rightly said, "From Joel's words we hear the word of God addressed to the faithful living under tyranny, and in a world in which many have lost hope. To all in such anguish of body, mind, and spirit, God speaks words of reassurance: he is in control and will right society's wrongs."[88] This is certainly a *raison d'etre* for Joel's apocalyptic eschatology. Only the *Day of the Lord* can bring justice to Israel's calamity and Yahweh's proto-apocalyptic habitation to Zion. This partly underscores Plöger's theological ideology of his eschatological party.[89] Although the Joeline concept of the DOL is appropriated from Isaiah, Zephaniah, and Obadiah,

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[87] Thus, Rex Mason, *Zephaniah, Habakkuk, Joel*. Old Testament Guides (Sheffield: JSOT Press, 1994), 121-122; and Nogalski, *Redactional Processes in the Book of the Twelve*, 218, 17-18. See also Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 192; and Crenshaw, *Joel*, 129-130.

[88] Ogden, *Joel and Malachi: A Promise of Hope~ A Call to Obedience*, 7.

[89] Plöger's thesis falls apart because the crux of Joel is centered in 2:12-17, which is highly oriented towards a Torah ruled community, centered around the priestly establishment of the temple (for Plöger this is his theocracy party). In the book of Joel there is no hint of two battling communities, one centered in a theocratic rule and the other an eschatological rule. Joel creates a new *Zwischenzeit* in 3:1-5, but this is a development of his promise of salvation in the reversal of the threatened DOL, and not from the redactional editing of the eschatological party. See Plöger, *Theokratie und Eschatologie* (WMANT 2; Neukirchen-Vluyn: Neukrichener Verlag, 1959), 117-142.

he freely constructs his two forms of the DOL motif based on the call to repentance. Ultimately, in the second half of the book, the resignification of the DOL points to its *function* within the Joeline community. It operates in a proto-apocalyptic manner, which no longer seeks political saviors to deliver the nation (cf. Obad 21).

CHAPTER TWO

JOEL'S USE OF SCRIPTURE IN 1:1-2:17

2.1. *Introduction to the Use of Scripture in Joel 1:1-2:17*

Determining the use of scripture in Joel is naturally tied to verifiable observations of literary appropriations. Its function *in situ*, however, is determined, in part, by the literary genre to which it is attached. The analysis which follows seeks to determine the function of scripture in 1:1-2:17. The sub-discipline of comparative midrash together with elements of Kristevan intertextuality and Bakhtinian dialogism are employed to determine the receptor hermeneutics of Joel's דבר יהוה. These hermeneutical tools study the intersection of textual surfaces to determine contextual meaning of exterior texts and its resignification in its synchronic application in the present composition. This double-voiced speech and its recontextualization into Joel's call to lamentation and repentance at the temple are the matrix in which one determines Joel use of scripture. Therefore, the interpretation of this material is inseparably fused with the structural and genre analyses of the book. The following quote will help to clarify this intertextual matrix.

> L'établissement du statut spécifique du mot dans les différents genres (ou textes) comme significant des différents modes d'intellection (littéraire) place l'analyse poétique au point névralgique des science "humaines" aujourd'hui : au croisement du *language* ... et de l'*espace* ... Étudier le statut du mot, cela signifie étudier les articulations de ce mot ... avec les autres mots de la phrase, et retrouver les même fonctions (relations) au niveau des articulations de séquences plus grandes.[1]

The first half of the book (1:2-2:17) records the carefully redacted sayings and fragmented speeches of the prophet and Yahweh. These consist of two calls to communal lamentation at the temple, with the central focus for a national summons to return to their God, which is based on an attribute formula of Yahweh's character (2:12-14).

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[1] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 145.

The first unit commences in 1:2-4 with a didactic call to receive instruction.[2] This unit is followed in 1:5-14 by a series of summonses to specific societal groups, and crescendoes with a call for a national fast and lament at the temple. In this section the individual calls to mourn are directed to drunkards (vv. 5-7), to the general populace (vv. 8-10), to farmers (vv. 11-12), to priests (v. 13), and lastly, there are priestly instructions given for implementing the national fast and lament (v. 14). In v. 14, the author directs the priests to gather the elders and people of the land (זקן forms an *inclusio* to v. 2) to a temple fast. Verses 1:2-14 are brought to a climax in vv. 15-20 with two fragmented speeches. The first of these presages the Day of the Lord, and includes a lament concerning the drought in vv. 15-18. The last unit uses the imagery of fire as descriptive of the drought, or the fire itself could be a third natural catastrophe (vv. 19-20). The *Gattung* of 2:1-11 is a call for alarm using an enemy description,[3] and functions as an expansion of the Day of Yahweh motif first introduced in 1:15. This provides the major premise for the national call to repentance in vv. 12-14, which is the focus of Joel's prophetic speech. It is based on the attribute formula of Yahweh's character (Exod 34:6-7). The next unit is the second call for a temple fast, and includes a call for the priests to implement[4] it (vv. 15-16) with specific laments for the priests to intone on behalf of the community (2:17).

The impetus for this half of Joel's prophecy stems from the natural catastrophes that have struck the nation. Furthermore, the prophet divines an imminent threat of an impending Day of Yahweh (1:15, 2:1-11), which supplies the second exhortation to communal lamentation. With the detail of the different literary genres in mind,[5] this work proceeds from the conviction that "tout texte se construit comme mosaïque de citations, tout texte est absorption et transformation d'un autre texte."[6]

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[2] See Wolff, *Joel and Amos*, 20.

[3] Wolff, *Joel and Amos*, 39.

[4] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 82.

[5] Also note the detailed structural analysis provided above in the previous chapter under point 1.2.

[6] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 146.

2.2. *The Theological Function of the Superscription in the MT and LXX*

The superscription of the book of Joel communicates three succinct pieces of information: 1) The message of the book is noted as a word of Yahweh; 2) the recipient of the Deity's message is named Joel; and 3) the paternal lineage of the recipient is Pethuel: דְּבַר־יְהוָה אֲשֶׁר הָיָה אֶל־יוֹאֵל בֶּן־פְּתוּאֵל׃. The individual titles within the book of the Twelve are best understood as the redaction of the collectors of the prophetic corpora.[7] The title of Joel is very short, only offering his patronymic heritage; in this respect it is akin to Jon 1:1. Although Joel's superscription offers no historical data, it does indeed contain the titular formulaic phrase: וָה אֲשֶׁר הָיָה אֶל־ דְּבַר־יְהוָה (Hos 1:1; Zeph 1:1, Jon 1:1, Jer 1:2, etc.). Theologically, it is important to note that the introductory formula states that the words which follow are those of *Yahweh*. The phrase דְּבַר־יְהוָה is a *terminus technicus,* occurring some 241 times in the prophetic literature.[8]

The presupposition of the superscription is an acknowledgment that Joel's prophecies were a unique expression of divine intentionality. The superscription sanctions the message of Joel, not only as the theological ideology of the prophet himself, but primarily that of the Deity. The title authorizes the message of Joel so that it is to be received by the community as part of its authoritative *traditum.*[9]

The superscription of the LXX reads as follows: λόγος κυρίου ὃς ἐγενήθη πρὸς Ιωηλ τὸν τοῦ Βαθουηλ. It is generally accepted that the editors of the LXX[10] were the creators of the superscriptions since this tradition pre-dates other known collections of the Twelve. If this assumption is correct, then the paternal reading that the MT records (פְּתוּאֵל) was a tradition that was broadly known to the cultus of Jerusalem, to which Joel was closely attached. This would explain the MT's correction of the LXX. Others, such as Nogalski, argue that this may be a reason why the MT (or proto-MT) should be consid-

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[7] See G. Tucker, "Prophetic Superscriptions and the Growth of the Canon," *Canon and Authority* (ed. G. Coats and B. Long; Philadelphia: Fortress Press, 1977), 56-70.

[8] See Schniedewind, *How the Bible Became a Book: The Textualization of Ancient Israel*, 188.

[9] See Prinsloo's concluding remarks, *The Theology of the Book of Joel*, 124.

[10] The same superscriptions exist in the MT collection. It appears that the MT collection retained the superscriptions that were in the LXX but changed the order of the books.

ered older than the LXX. In this instance it is easier to understand the Septuagint's revision of the Hebrew *Vorlage*'s superscription than the other way around.

However one is to explain the priority of the superscription's tradition, one is still pressed to offer an reasoned argument as to why there are two readings in Joel's title. The purpose for this resignification most likely lies not only in its apologetic motivation to protect Joel's patronymic lineage, but it would also seek to free Joel's prophecy from an apparent misconception. Their revisionary rereading rehabilitates the potential embarrassing meaning of פְּתוּאֵל (the seduced of Yahweh)[11] by substituting Joel's patronage for a familiar name of the patriarchal era. Bethuel was the father of Rebekah (Gen 22:23; 24:15, 24, 27). This אל תקרי (*'al tiqrê*) interpretation functions apologetically to maintain Joel's prophecy as a דְּבַר־יְהוָה. It also must be noted that, with Joel's position behind Micah in the LXX, there is the possibility that the mention of Abraham and the patriarchs in the last verse of Micah (7:20) may have had an additional reason for altering the reading of Joel's father to Bethuel.

2.3. *Joel's Use of Scripture in 1:2-4: Joel's* Prooemium

2.3.1. *The Appropriation of Scripture in 1:2-4: The Opening Call to Attention: A Didactic Admonition to Instruction*

There has been a long history of commentators who have understood that Joel has Exod 10 in the fore of his mind when he drafts this text.[12] The first to note this is Ephrem of Syria, then Rashi, Ibn Ezra, and David Kimchi.[13] It is interesting to note Childs' comments on the relationship between the book of Joel and the Exodus plague material:

> In the prophets the Egyptian plagues played no significant role. Not that the prophets and apocalyptic writers did not use the imagery of

[11] Wolff, *Joel and Amos*, 25. Crenshaw, *Joel*, 80.

[12] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 68-69. Rudolph, Joel, Amos, Obadja, Jona, 41. Hubbard, *Joel and Amos,* 42. Wolff, *Joel and Amos*, 44. A. Deissler, "Hosea · Joël · Amos, " 70. But most of all see Bergler, *Joel als Schriftinterpret*, 247-268. Sweeney, *The Twelve Prophets*, 154.

[13] For Ephrem see the translation in Merx, *Die Prophetie des Joel*, 143. A. Ben-Isaiah and B. Sharfman, *The Pentateuch and Rashi's Commentary on Exodus: A Linear Translation into English* (Brooklyn: S. S & R. Publishing Company, 1957), 89.

> pestilence, but they used it in a form uninfluenced by the Exodus tradition. Thus Joel can speak of the 'Day of the Lord' as a locust plague with accompanying darkness and earthquakes (2:2 ff.), but his material is unrelated to Exodus ... Again, the didactic framework in which the plague tradition was transmitted had removed much of the real element of terror which is characteristic of prophetic imagery.[14]

Childs may be correct that the Egyptian plagues play no significant role in the prophetic corpus, but Joel is indeed *influenced* by the Exodus tradition of the locust plague, together with the darkness and earthquake themes as theophanic motifs for the Day of Yahweh. Furthermore, the *didactic framework*, in which the plague tradition is transmitted in Exodus 10, is likewise evidenced in Joel's *Prooemium*. The very first unit with which Joel opens his message is a didactic call to attention. He repeatedly echoes the plague material in exactly the type of *Gattung* that Childs denies him.

Below is an itemized account of the lexical parallels between Joel and Exodus. The reason for going beyond Joel's *Prooemium* (1:2-4) is that it is necessary to tabulate its broad distribution in the book, so that the validity of the allusions in Joel 1:2-4 can be established beyond a reasonable doubt. There is no attempt made to give a complete account of all these allusions at this point. They are treated in the order of their occurrence.

1. Exod 10:2aα: תִּסַּפֵּר֙ בְּאָזְנֵ֣י בִנְךָ֔ וּבֶן־בִּנְךָ֖ אֵ֣ת אֲשֶׁ֣ר הִתְעַלַּ֔לְתִּי בְּמִצְרַ֑יִם
   Joel 1:3: עָלֶ֖יהָ לִבְנֵיכֶ֣ם סַפֵּ֑רוּ וּבְנֵיכֶם֙ לִבְנֵיהֶ֔ם וּבְנֵיהֶ֖ם לְדוֹר־אַחֵֽר׃
2. Exod 10:2b: וְיֵדַעְתֶּ֖ם כִּי־אֲנִ֥י יְהוָֽה׃
   Joel 2:27aα: וִידַעְתֶּ֣ם כִּי בְקֶ֤רֶב יִשְׂרָאֵל֙ אָ֔נִי
3. Exod 10:4b: הִנֵּ֥נִי מֵבִ֛יא מָחָ֥ר אַרְבֶּ֖ה בִּגְבֻלֶֽךָ׃
   Joel 2:25b: חֵילִ֔י הַגָּד֖וֹל אֲשֶׁ֣ר שָׁלַ֑חְתִּי בָּכֶֽם׃
4. Exod 10:15aα-β: וַיְכַ֣ס אֶת־עֵ֣ין כָּל־הָאָ֔רֶץ וַתֶּחְשַׁ֖ךְ הָאָֽרֶץ
   Exod 10:5a: וְכִסָּה֙ אֶת־עֵ֣ין הָאָ֔רֶץ וְלֹ֥א יוּכַ֖ל לִרְא֣וֹת אֶת־הָאָ֑רֶץ
   Joel 2:2aα: יוֹם חֹ֥שֶׁךְ וַאֲפֵלָ֖ה יוֹם֙ עָנָ֣ן וַעֲרָפֶ֔ל
5. Exod 10:5bα: וְאָכַ֞ל | אֶת־יֶ֣תֶר הַפְּלֵטָ֗ה הַנִּשְׁאֶ֤רֶת לָכֶם֙ מִן־הַבָּרָ֔ד
   Joel 1:4: יֶ֤תֶר הַגָּזָם֙ אָכַ֣ל הָאַרְבֶּ֔ה וְיֶ֥תֶר הָאַרְבֶּ֖ה אָכַ֣ל הַיֶּ֑לֶק וְיֶ֥תֶר הַיֶּ֖לֶק אָכַ֥ל הַחָסִֽיל׃
6. Exod 10:12aγ: וְיֶ֥עַל עַל־אֶ֖רֶץ מִצְרָ֑יִם
   Joel 1:6aα: כִּי־גוֹי֙ עָלָ֣ה עַל־אַ֔רְצִ֖י
7. Exod 10:5bα: וְאָכַל֙ אֶת־כָּל־הָעֵ֣ץ הַצֹּמֵ֔חַ לָכֶ֖ם מִן־הַשָּׂדֶֽה׃
   Joel 1:7: שָׂ֚ם גַּפְנִ֣י לְשַׁמָּ֔ה וּתְאֵנָתִ֖י לְקֻצָּפָ֑ה חָשֹׂ֤ף חָשְׂפָהּ֙ וְהַשְׁלֵ֔ךְ הִלְּבִ֖ינוּ שָׂרִיגֶֽיהָ׃
8. Exod 10:6aα: וּמָלְא֣וּ בָתֶּ֔יךָ
   Joel 2:9aγ: בַּבָּתִּ֖ים יָעֵֽלוּ

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[14] B. Childs, *The Book of Exodus: A Critical, Theological Commentary* (OTL; Philadelphia: The Westminster Press, 1974), 163.

9. Exod 10:6aγ-ϵ	אֲשֶׁר לֹא־רָאוּ אֲבֹתֶיךָ וַאֲבוֹת אֲבֹתֶיךָ מִיּוֹם הֱיוֹתָם עַל־הָאֲדָמָה
Joel 1:2b:	הֶהָיְתָה זֹּאת בִּימֵיכֶם וְאִם בִּימֵי אֲבֹתֵיכֶם:
10. Exod 10:14bβ-γ:	לִפְנָיו לֹא־הָיָה כֵן אַרְבֶּה כָּמֹהוּ וְאַחֲרָיו לֹא יִהְיֶה־כֵּן:
Joel 2:2bβ-δ:	כָּמֹהוּ לֹא נִהְיָה מִן־הָעוֹלָם וְאַחֲרָיו לֹא יוֹסֵף עַד־שְׁנֵי דֹר וָדֹר:
11. Exod 10:19a:	וַיַּהֲפֹךְ יְהוָה רוּחַ־יָם חָזָק מְאֹד וַיִּשָּׂא אֶת־הָאַרְבֶּה וַיִּתְקָעֵהוּ יָמָּה סוּף
Joel 2:20:	וְהַדַּחְתִּיו אֶל־אֶרֶץ צִיָּה וּשְׁמָמָה אֶת־פָּנָיו אֶל־הַיָּם הַקַּדְמֹנִי וְסֹפוֹ אֶל־הַיָּם הָאַחֲרוֹן
12. Exod 3:20aβ-γ	וְהִכֵּיתִי אֶת־מִצְרַיִם בְּכֹל נִפְלְאֹתַי אֲשֶׁר אֶעֱשֶׂה בְקִרְבּוֹ וְאַחֲרֵי־כֵן יְשַׁלַּח אֶתְכֶם
Joel 2:26aγ:	אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא
13. Exod 1:9:	וַיֹּאמֶר אֶל־עַמּוֹ הִנֵּה עַם בְּנֵי יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ:
Joel 2:2bα:	עַם רַב וְעָצוּם
14. Exod 8:18b:	וְהִפְלֵיתִי בַיּוֹם הַהוּא אֶת־אֶרֶץ גֹּשֶׁן אֲשֶׁר עַמִּי עֹמֵד עָלֶיהָ לְבִלְתִּי הֱיוֹת־שָׁם עָרֹב לְמַעַן תֵּדַע כִּי אֲנִי יְהוָה בְּקֶרֶב הָאָרֶץ
Joel 2:27aα:	וְיֵדְעְתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אָנִי

Points one, five, and nine deal specifically with Joel's opening didactic call to attention. The remainder of these parallels provide a demonstrable amount of evidence to confirm the assertion that Joel is not only *influenced* on a textual level, by the Exodus plague tradition, but it has been shown that he is also influenced on a literary level (*didactic framework*).

The first point deals with the rehearsal of the plague to their children and grandchildren. This didactic element becomes the focal point in Joel's *Prooemium*. Note the lexical parallels in Exod 10:2: תְּסַפֵּר בְּאָזְנֵי בִנְךָ וּבֶן־בִּנְךָ אֵת אֲשֶׁר הִתְעַלַּלְתִּי בְּמִצְרַיִם with Joel 1:3: עָלֶיהָ לִבְנֵיכֶם סַפֵּרוּ וּבְנֵיכֶם לִבְנֵיהֶם וּבָנֵיהֶם לְדוֹר אַחֵר: . The use of סָפַר (with its subject in both texts relating to the parents' instruction of a locust plague) and the doubled reiteration of בֵּן (as it recounts the enumeration of two succeeding generations) are very significant parallels. The didactic rehearsal of a locust plague, by the parents to their children and grandchildren, shows Joel's appropriation of Exod 10.

The ninth point is a connection with the forefathers non-recollection of a comparable locust plague. Note the ties in Exod 10:6aγ-ϩ: אֲשֶׁר לֹא־רָאוּ אֲבֹתֶיךָ וַאֲבוֹת אֲבֹתֶיךָ מִיּוֹם הֱיוֹתָם עַל־הָאֲדָמָה עַד הַיּוֹם הַזֶּה with Joel 1:2: הֶהָיְתָה זֹּאת בִּימֵיכֶם וְאִם בִּימֵי אֲבֹתֵיכֶם: . The lexical use of אָב in both texts relating to past generations is another point of contact between the texts. This points to Joel's appropriation of the subject and lexical matter, which he reorients for his own purposes. This element plays into Joel's opening didactic framework, recording the uniqueness of the plague, but from the perspective of the fathers.

The fifth point creates a catalyst which affirms Joel's appro-

priated matter. Note the correspondences between Exod 10:5bα: מִן־הַבָּרָד וְאָכַל אֶת־יֶתֶר הַפְּלֵטָה הַנִּשְׁאֶרֶת לָכֶם and in Joel 1:4: יֶתֶר הַגָּזָם אָכַל הָאַרְבֶּה וְיֶתֶר הָאַרְבֶּה אָכַל הַיֶּלֶק וְיֶתֶר הַיֶּלֶק אָכַל הֶחָסִיל: Joel's repeated use of אָכַל/יֶתֶר offers sufficient evidence of his appropriation of the Exodus traditions to create an intensification effect.

The rest of the parallels are treated later, but a brief account may be helpful: The second point deals with the Yahweh recognition formula. For Joel, this liturgical phrase plays an important part as a structural device, which brings to a close the two salvation promises of Yahweh. His use of the formula comes in the reversal stage of his account, which deals with the resolving of the ill effects that locust swarms brought in 2:27.

Points three and four above are related by way of thematic parallels. The connection in point three is that the locusts are said to have been sent by God. Point four is superimposed upon the allusion to Zephaniah as a midrashic complex.[15] It describes the darkening of the skies due to the invasion of the insects. Point seven is likewise thematic, and depicts the ravaging of the vegetation by the locusts. The sixth point is a continuation of the lexical stock contained in Exodus. This is worked into the description of the locusts with an enemy sketch. The eighth point concerns the locust's entrance into the homes, which occurs in the overlapping of the locust theme on top of the military sketch. The tenth point solicits a correspondence by the incomparability of the events. The eleventh point concerns the banishment of the locust by the command of Yahweh into the eastern bodies of water of both Judah and Egypt. The connection here is quite obvious, which again brings another level of correspondences of the military and locust sketches together.

The twelfth point is fairly complex, and has numerous intertextual ties. The first deals with the phrase נִפְלְאֹתַי אֲשֶׁר אֶעֱשֶׂה taken from Exod 3:20 and the echoed phrase in Joel 2:26aγ אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא. The two phrases share the same verbal roots עָשָׂה and פָּלָא. It also contains the same relative pronoun אֲשֶׁר, and both describe the wondrous works that God has done. This is very appropriate in

[15] A midrashic complex *refers to the combination of two or more scriptural allusions or quotations in one ver*se. This term was acquired from James A. Sanders' Seminar on Comparative Midrash.

the closing statements which are closely connected to the liturgical *Erkenntnisformel*.

The thirteenth point deals with the locust as a metaphor for the enemy sketch. This correspondence uses identical lexical parallels. Note how Joel 2:2bα: עַם רַב וְעָצוּם has appropriated Exod 1:9: וַיֹּאמֶר אֶל־עַמּוֹ הִנֵּה עַם בְּנֵי יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ׃. Lastly, Exod 8:18b deals with Joel's use of the *Erkenntnisformel*. The elements of this formula are unique in that it is a combination of various motifs. The portion of scripture (Exod 8:18b) deals with the act of Yahweh manifesting his presence in the midst of the land (תֵּדַע כִּי אֲנִי יְהוָה בְּקֶרֶב הָאָרֶץ). The knowledge of Yahweh motif is resignified so that it is now dealing with the restoration of the land after the ravages of the locust plagues in 2:27: וִידַעְתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אָנִי.

The results of the above parallels demonstrate Joel's dependency upon the Exodus plague traditions. It is necessary to tabulate all the results since they occur throughout the first half of the book. Bourke and Bergler have made similar lists, noting the comparisons between Exodus and Joel.[16] This work offers a different perspective and interpretation of Joel from Bergler's central form-critical five strophe poem and the metaphorical interpretation of the locust.[17] The metaphorical approach has been followed, but only by a minority of scholars. Some of Bourke's findings will be interpreted with an intertextual application.

2.3.2. *The Appropriation of Psalm 78*

Before the exegetical results of the intertextual method are applied to the first unit of Joel (1:2-4), there is a complex web of textual data that Joel has adapted which needs to be explored. The opening verse in 1:2 is a שִׁמְעוּ/הַאֲזִינוּ oracle. This is a didactic call to

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[16] Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 207-208. Bergler, *Joel als Schriftinterpret*, 256-273.

[17] Bergler, *Joel als Schriftinterpret*, 335. Bergler's form-critical analysis of vv. 5 ff uses the *Dürre- und Feindschilderung* for its origins. This does not allow him to interpret the locust plague (vv. 2-4) literally in the following pericope. As Sargon the Second's prayer to Nanaya shows, the language contained in this unit (vv. 5-14) need not apply to a drought. For Bergler, the *Prooemium* functions typologically for the drought. This detracts hermeneutically from the plain interpretation of the passage. Verses 2-4 function to introduce the individual laments and call for the priests to declare a temple fast in vv. 5-14. This is offered to provide a basis of distinction between this work and that of Bergler's.

attention that involves an historical query of their national memory, and a call for the transmission of the tragic events of the locust plagues to the succeeding generations.[18] In this way, he has combined a midrashic complex of scriptural allusions in the opening שִׁמְעוּ/הַאֲזִינוּ oracle from idiomatic language, and a similar didactic call to attention in Ps 78:1 ff.

This call is a stock biblical phrase occurring in prophetic, didactic, and sapiental literature.[19] It also occurs in political correspondences (Isa 36:4; 2 Kgs 18:28). There are two passages with close connections to Joel worth exploring in Ps 78:1-8 and Deut 32. Psalm 78 predates the book of Joel.[20] The date of this Psalm, whether it is from the preexilic period (as early as the tenth century),[21] or from the early postexilic period,[22] has its origins in the traditions stemming from Deut 32[23] and the Exodus plague traditions. Both Limburg and Wolff cite Ps 78 as a parallel to Joel 1:2-3 through its association with the rehearsal motif. They connect this psalm to Joel as an example of common OT recitals.[24]

Joel's call to attention with verbs of hearing in *parallelismus membrorum* do not occur in Exod 10, but they do in Ps 78:1. Psalm 78 and Exod 10 supply the framework, formulas and idioms occurring in Joel 1:2-4.[25] It has been concisely shown above that Joel has appropriated lexical elements from the Exodus plague traditions. With this in mind, it can be seen that the prophet couches the lexical elements in a literary *Gattung*, that is sufficiently different from Exod 10:2, but still retains the *didactic framework* of transmission to their children. Exodus 10 and Ps 78 deal with the topic of locusts, and both are didactic texts dealing with the recital of God's great deeds. Psalm 78:1 opens

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[18] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 48-49.

[19] Deut 32:1; Prov 4:1; Gen 4:3; Hos 5:1; Mic 1:2, 3:1; Isa 1:2, 10, 28:23; Judg 5:3, Ps 78:1ff.

[20] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 49.

[21] A. F. Campbell, "Psalm 78: A Contribution to the Theology of Tenth Century Israel," *CBQ* 41 (1979): 51-79. R. P. Carroll, "Psalm LXXVIII: Vestiges of a Tribal Polemic," *VT* 21 (1971): 133-150. He dates it sometime after the fall of Samaria.

[22] H. Gunkel, *Die Psalmen*, HKAT, (Göttingen: Vandenhoeck & Ruprect, 1968), 342.

[23] H. Junker, "Die Entstechungszeit des Ps. 78 und des Deuteronomiums," *Biblica* 34 (1953): 487-500.

[24] J. Limburg, *Hosea-Micah*, Interpretation: A Bible Commentary for Teaching and Preaching, (Atlanta: John Knox Press, 1988), 59. Wolff, *Joel and Amos*, 26.

[25] *Contra* Bergler, *Joel als Schriftinterpret*, 258.

with a call to attention, which acts as a catalyst for Joel to open his prophetic work with a similar common pair of verbs (שִׁמְעוּ/הַאֲזִינוּ). In this way, he is consciously imitating the opening works of other literature such as Deut 32:1, Isa 1:2,10, and Mic 1:2. The case can be made for the patternization of the שִׁמְעוּ/הַאֲזִינוּ oracle from the above citations, and the didactic rehearsal elements from Ps 78:1 ff. Below are the lexical correspondences to Joel.

Deut 32:1 הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃
Isa 1:2 שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אֶרֶץ כִּי יְהוָה דִּבֶּר בָּנִים גִּדַּלְתִּי וְרוֹמַמְתִּי וְהֵם פָּשְׁעוּ בִי׃
Isa 1:10 שִׁמְעוּ דְבַר־יְהוָה קְצִינֵי סְדֹם הַאֲזִינוּ תּוֹרַת אֱלֹהֵינוּ עַם עֲמֹרָה׃
Mic 1:2 שִׁמְעוּ עַמִּים כֻּלָּם הַקְשִׁיבִי אֶרֶץ וּמְלֹאָהּ וִיהִי אֲדֹנָי יְהוִה בָּכֶם לְעֵד אֲדֹנָי מֵהֵיכַל קָדְשׁוֹ׃
Ps 78:1 הַאֲזִינָה עַמִּי תּוֹרָתִי הַטּוּ אָזְנְכֶם לְאִמְרֵי־פִי׃ 2 אֶפְתְּחָה בְמָשָׁל פִּי אַבִּיעָה חִידוֹת מִנִּי קֶדֶם
3 אֲשֶׁר שָׁמַעְנוּ וַנֵּדָעֵם וַאֲבוֹתֵינוּ סִפְּרוּ־לָנוּ׃ 4 לֹא נְכַחֵד | מִבְּנֵיהֶם לְדוֹר אַחֲרוֹן מְסַפְּרִים
תְּהִלּוֹת יְהוָה וְעֻזּוֹ וְנִפְלְאוֹתָיו אֲשֶׁר עָשָׂה׃ 5 וַיָּקֶם עֵדוּת וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה
אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃ 6 לְמַעַן יֵדְעוּ | דּוֹר אַחֲרוֹן בָּנִים יִוָּלֵדוּ יָקֻמוּ וִיסַפְּרוּ לִבְנֵיהֶם׃
7 וְיָשִׂימוּ בֵאלֹהִים כִּסְלָם וְלֹא יִשְׁכְּחוּ מַעַלְלֵי־אֵל וּמִצְוֹתָיו יִנְצֹרוּ׃ 8 וְלֹא יִהְיוּ | כַּאֲבוֹתָם דּוֹר סוֹרֵר
וּמֹרֶה דּוֹר לֹא־הֵכִין לִבּוֹ וְלֹא־נֶאְמְנָה אֶת־אֵל רוּחוֹ׃
Joel 1:2 שִׁמְעוּ־זֹאת הַזְקֵנִים וְהַאֲזִינוּ כֹּל יוֹשְׁבֵי הָאָרֶץ הֶהָיְתָה זֹּאת בִּימֵיכֶם וְאִם בִּימֵי אֲבֹתֵיכֶם׃
3 עָלֶיהָ לִבְנֵיכֶם סַפֵּרוּ וּבְנֵיכֶם לִבְנֵיהֶם וּבְנֵיהֶם לְדוֹר אַחֵר׃

There are many textual, thematic, and literary connections between Ps 78 and Joel 1:2-4. First, they contain a similar literary framework of didactic elements, using the same *piel* verb ספר for reporting. Secondly, they both share the same *Gattung* (a call to attention), consisting of a pair of imperative verbs for hearing. Psalm 78:1 states the following: הַאֲזִינָה עַמִּי תּוֹרָתִי הַטּוּ אָזְנְכֶם לְאִמְרֵי־פִי. Note that Joel has the same verb of hearing אזן as does Ps 78. The second verb however is different, but very similar conceptually to Joel's the use of שָׁמַע by the phrase הַטּוּ אָזְנְכֶם. Thirdly, they are similar in the manner that the reader is held in suspense of the exact subject matter until v. 4 in each passage. Fourthly, they both refer to parental instruction up to the third generation. The main difference is that in Joel's text the readers are asked a rhetorical question, with which they query their forefathers. When they discover the answer, they are to teach their children. In Ps 78 there is a statement made by the narrator that he, his forefathers, and his community have complied (v. 3) with the transmission of the didactic instruction. In Ps 78:4 the narrator then makes a statement of intent that they will continue in the instruction so that the community may continually abide in the law of Yahweh. It is important to note the close parallel phrase of perpetuity in Ps 78:4 לְדוֹר אַחֲרוֹן, and its corresponding

counterpart in Joel 1:3 לְדוֹר אַחֵר. The instructions are to be taught and handed down to each succeeding generation.

Psalm 78:4 contains portions of the Exodus plague narrative. Note the following in v. 4: 4. לֹא נְכַחֵד ו מִבְּנֵיהֶם לְדוֹר אַחֲרוֹן מְסַפְּרִים תְּהִלּוֹת יְהוָה וְעֻזּוֹ וְנִפְלְאוֹתָיו אֲשֶׁר עָשָׂה׃. The text is clearly referring to the great deeds of Yahweh, which harken back to Exodus. It is noted that the term נִפְלְאוֹת with the verb עָשָׂה and the relative pronoun אֲשֶׁר is used in Exod 3:20, where Yahweh says: וְהִכֵּיתִי אֶת־מִצְרַיִם בְּכֹל נִפְלְאֹתַי אֲשֶׁר אֶעֱשֶׂה בְּקִרְבּוֹ. The difference between the two accounts, in Exodus and Psalms, is that the former passage makes the statement in the first person singular while the latter, makes it in the third person. It is likewise known that similar phraseology occurs in Joel 2:26aγ as: לְהַפְלִיא אֲשֶׁר־עָשָׂה עִמָּכֶם. Although it is separated from the opening didactic call, it is substantively connected to the resolving of the locust theme at the end of the first recognition formula (note 2:25).

Psalm 78 also includes the topic of locusts, which is another textual surface that binds these texts together thematically and lexically. In v. 46, the Psalmist makes reference to two types of locusts which are also mentioned in Joel's text: וַיִּתֵּן לֶחָסִיל יְבוּלָם וְיִגִיעָם לָאַרְבֶּה. The above connections lend support to the claim that Joel appropriates both the language and the didactic elements of the call to attention for his opening *Lehreröffnungsruf* from Ps 78.

Bergler does not include Ps 78 as a source for Joel's opening didactic call.[26] Rather, he states that Joel's call to rehearse the present disaster to several generations is Joel's tendency for intensification.[27] However, it has been shown above, in the comparison of Joel and Ps 78, that both texts contain a call to attention and a recital, plus the connection of locusts, which is part of the didactic transmission. Thus, Joel's *Steigerung effect* is most likely a midrashic complex from both Exod 10:2 and Ps 78.

2.3.3. *Other Suggested Appropriations*

A couple of scholars have also noted intertextual ties from Deut 32 to Joel.[28] When one takes a close look at these parallels, they do

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[26] Bergler, *Joel als Schriftinterpret*, 256.
[27] Bergler, *Joel als Schriftinterpret*, 257.
[28] Wendland, *The Discourse Analysis of Hebrew Prophetic Literature*, 246. Stuart, *Hosea-Jonah*, 228. Garrett, *Hosea, Joel*, 314.

not provide the same lexical correspondences as Exod 10, except for the call to attention. The Deuteronomistic theology is congruent with Joel but isolating this text, as Stuart and Wendland do, is quite forced.

Another suggested intertextual allusion in Joel's *Prooemium* 1:1-4 is in the pronoun זאת from v. 2. Nogalski claims that this relative pronoun functions as a *Stichwort* referring to Hos 14:5 ff. and other items (botanical terms and *Gattung*) in Joel 1 point to ties in Hos 2:3 ff and 4:1 ff.[29] Furthermore, he claims that Hos 14 provides the backdrop from which the book has framed its opening units. "The most natural reading of Joel 1:2 would therefore expect something had preceded the verse to which 'this' now refers. Hos 14:2 ff provides the expected background for this question, and indeed on two related levels—the question of repentance and of promise."[30] Nogalski assumes that the issue of guilt intertextually unites Hosea to Joel by the redactors of the Twelve (MT).

Nogalski states that the call to attention formula in Joel 1:2 is a literary device which connects Hos 14 to Joel 1.[31] He sums up the purpose of these connections by showing how the promises given to Israel are still left unfulfilled in the postexilic era, and how Israel's guilt is extended to the small enclave of the Judeans living in Jerusalem.[32]

Nogalski's claim of intertextuality does not seem to be very convincing. It places too much concentration on the book of Joel from the perspective of the collection of the Twelve, and not enough on the book itself. Joel, according to Nogalski, is the literary anchor of the Twelve.[33] There is some merit for this claim on the basis of the MT's placement of Joel towards the front of the corpus of the Twelve. However, the arguments outlined above, present insurmountable problems with Nogalski's overall claims. Other authors' proposals that have been put forward fit better with the structural analysis of

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[29] Nogalski, *Redactional Processes in the Book of the Twelve* (BZAW 218; Berlin: Walter de Gruyter, 1993), 13 ff. See also Nogalski, "Intertextuality and the Twelve," in *Forming Prophetic Literature: Essays on Isaiah and the Twelve in Honor of John D. W. Watts* (eds. James W. Watts and Paul R. House, JSOTSup 235, Sheffield: Sheffield Academic Press, 1996), 113.

[30] Nogalski, *Redactional Processes in the Book of the Twelve*, 16.

[31] Nogalski, *Redactional Processes in the Book of the Twelve*, 14.

[32] Nogalski, *Redactional Processes in the Book of the Twelve*, 22.

[33] Nogalski, *Redactional Processes in the Book of the Twelve*, 276.

Joel (1:1-20), and its related themes (the didactic call to attention, the use of the same vocabulary for recital—ספר), the numerous generations that are to be told, etc.

The major problem with Nogalski's claim is the Septuagint's collection of the Twelve itself, where Joel comes after Micah. His arguments for the placement of Joel behind Hosea are due to the work of the editors of the Twelve, which represent our present MT collection. These editors, according to Nogalski, adapt his prophetic material so that it functions in the larger scheme.[34] This would suggest that the MT version would have different readings from the LXX, since the editors redacted Joel and made it function as its literary anchor. In order for Nogalski's theory to work the MT collection of the Twelve would have to have originated before the LXX and that is precisely his assumption.

For an alternate understanding of the Book of the Twelve, Sweeney makes the following comment countering Nogalski's thesis: "Particularly noteworthy in the present instance is the reversed citation of Micah 4:1-5/Isa 2:1-4 in Joel 4:10, which suggest that Joel was designed to follow Micah, as in the LXX sequence. The citation would make little sense unless the reader had already encountered Micah 4:1-5."[35] If this is due to the *editorial* activity of the MT collectors, there remains some argument as to why the LXX collection retains the same readings in all parts of Joel. Sweeney has similar arguments against Nogalski based on the stability of the texts in both orderings of the Twelve.[36]

2.3.4. *The Resignification of the Exodus Material in Joel 1:2-4*

It has become clear that Joel's *Prooemium* (vv. 1-4) is made up from borrowed words, phrases and ideas, as well as his literary genre of a didactic call to attention. The materials collected from the Pentateuch, Prophets, and Psalms are combined and developed in a midrashic complex.[37] The prophet's allusion incorporates the thoughts and ideas of his predecessors. The function of the appropriations is meant by

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[34] Nogalski, *Redactional Processes in the Book of the Twelve*, 275.

[35] J. D. Nogalski and Marvin A. Sweeney eds., *Reading and Hearing The Book of the Twelve*, Symposium Series 15 (Atlanta: Scholars Press, 2000), 58 n. 20.

[36] Sweeney, *The Twelve Prophets: Volume One*, xxv.

[37] It is too early to claim that Joel was creating a midrashic complex based on elements taken from the tripartite form of the canon.

design to *bleed over* into the text so that antecedent elements of the tradition could be brought into the present.

In Exodus 10, Moses was instructed by Yahweh to transmit the knowledge of his great judgments against Egypt to the following generations. The divine action of hardening the heart of Pharaoh (v. 1) was for the express purpose of multiplying Yahweh's miraculous judgments, with two resulting purposes. First, the Israelites were to recount these events to their children. Secondly, so that their posterity would come to the knowledge of Yahweh. The recognition formula was the final purpose for the eighth Egyptian plague. In this instance, the function of the recognition formula was not for the Egyptians but for the benefit of the Israel. This was intrinsically associated with instructing each new generation of Yahweh's great deeds, which he performed on their behalf. The didactic rehearsal of the deeds of Yahweh was to ensure the enduring knowledge of God. The purpose for fatherly pedagogy was for the safe transmission of knowledge. Instruction in ancient Israelite society generally came from the home. With this instruction being incumbent on every Israelite family, a national consciousness was formed.

The framework of Joel 1:1-4 obviously has didactic elements involved, since their instructions are to transmit the horrifying ordeal of the locust plague to the coming generations. Childs' claim, above, seems to be unaware of Joel's didactic *Prooemium*. The use of Exod 10:2: וְתִסַּפֵּר֙ בְּאָזְנֵ֣י בִנְךָ֔ וּבֶן־בִּנְךָ֖ אֵ֣ת אֲשֶׁ֧ר הִתְעַלַּ֛לְתִּי בְּמִצְרַ֖יִם can be easily seen as an intertext in Joel 1:3: עָלֶ֣יהָ לִבְנֵיכֶ֔ם סַפְּר֖וּ וּבְנֵיכֶ֑ם וּבְנֵיכֶ֖ם לִבְנֵיהֶ֥ם וּבְנֵיהֶ֖ם לְדֹ֥ור אַחֵֽר׃ The instructions for the retelling of Yahweh's great deeds and how he *dealt* with the Egyptians becomes significant in the resignification of how Joel desires this material to be received. Yahweh tells Moses to have the nation rehearse his deeds to their children, and to their grandchildren. This is exactly what the prophet commanded the nation to do. The irony of the recital is that it is no longer about the salvific work of Yahweh on their behalf, but rather it is the opposite—an act of divine judgment that is rehearsed.

The reversal of the recital theme was crushing to the Judeans who had taken pride in their national identity. They understood that Joel made a parodic use of the Exodus tradition. This closely follows Bakhtin's hermeneutic of *parody* in double-voiced speech.

> ... the author employs the speech of another, but, in contra distinction to stylization, he introduces into that other speech an intention which is

> directly opposed to the original one. The second voice, having lodged in the other speech, clashes antagonistically with the original, host voice and forces it to serve directly opposite aims. Speech becomes a battlefield for opposing intentions."[38]

Allusion allows previous words to be reactivated and assimilated in the mind of the reader in order to recontextualize the interpretive value of the antecedent texts. The prophet's parodic use of scripture obviously serves directly opposite aims of the original text. It's recontextualization is designed to clash within the readers' consciousness in order to arrest their attention. The theme of judgment is highlighted through the intertextual reading process, that allows for the antecedent text to be heard in its new context. The purpose for Joel, to appropriate the language of Exod 10, is meant to humble his readers and prepare them to lament (vv. 5-15). For this reason, it is easy to assume that the prophet is utilizing a Deuteronomistic covenant ideology as a prophetic critique in the use of allusion. Patricia Willey has commented on the interpretive effects of allusion in the following manner:

> Allusion has a richer potential: when the words of a familiar other are reused, these words subtly awaken in the audience a recollection of their previous context … Allusions recall for the audience what they already know, making connections between the 'already read' and the 'now being read,' so that the new word partakes of qualities already inherent in the previous text.[39]

Thus, a chorus effect is discernible not from just one alluding text but from two. One can hear the echoes and be reminded that Joel is patterning his *Gattung* of the didactic call from Exod 10. Once the allusion has been registered, the reader is guided into the dialogue set up between the textual surfaces, and the way that the author has recontextualized the antecedent texts. The resignification of Exod 10 deals with the actual didactic transmission in v. 4. The pedagogic material concerns the rehearsal of the four succeeding locust infestations that the prophet borrows from Exod 10:

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[38] Bakhtin, "Discourse Typology in Prose." in *Readings in Russian Poetics: Formalist and Structuralist Views* (eds. Ladislav Matejka and Krystyna Pomorska; Cambridge M.I.T. Press, 1971), 185.

[39] P. Willey, *Remember The Former Things: The Recollection of Previous Texts in Second Isaiah* (SBLDS 161; Atlanta: Scholars Press 1997), 62.

Exod 10:5bα וְאָכַל אֶת־יֶתֶר הַפְּלֵטָה הַנִּשְׁאֶרֶת לָכֶם מִן־הַבָּרָד
Joel 1:4 יֶתֶר הַגָּזָם אָכַל הָאַרְבֶּה וְיֶתֶר הָאַרְבֶּה אָכַל הַיֶּלֶק וְיֶתֶר הַיֶּלֶק אָכַל הֶחָסִיל׃

The repetition of the terms אָכַל/יֶתֶר four times points toward Joel's dependency on this text. The subject of אָכַל is the אַרְבֶּה from Exod 10:4. The lexical derivatives in Joel's text point back to his Exodus source material. The dependency of this text on Exodus should be clear by the comparisons shown. The Riffaterrean reader would recognize the *trace* elements or *ungrammaticalities* of the terms אָכַל/יֶתֶר. These textual signifiers point the reader to look elsewhere for the appropriated intertext to make the logical connection between the passages.[40] Note what Riffaterre says about dual signs of ambiguity:

> We will see that the pun in poetic discourse grows out of textual "roots." It is first apprehended as a mere ungrammaticality, until the discovery is made that there is another text in which the word is grammatical; the moment the other text is identified, the dual sign becomes significant purely because of its shape, which alone alludes to that other code.[41]

Exodus 10:5 contains the theme of the intensification of the plagues: וְכִסָּה אֶת־עֵין הָאָרֶץ וְלֹא יוּכַל לִרְאֹת אֶת־הָאָרֶץ וְאָכַל | אֶת־יֶתֶר הַפְּלֵטָה הַנִּשְׁאֶרֶת לָכֶם מִן־הַבָּרָד וְאָכַל אֶת־כָּל־הָעֵץ הַצֹּמֵחַ לָכֶם מִן־הַשָּׂדֶה׃. In Exodus, *that which was left* by the hail the *locusts* consumed. Joel reapplies this intensification theme in 1:4. Instead of the hail having left vegetation for the locusts to consume, Joel has successive swarms of locusts consuming that which was left by the preceding one. Thus, the plague is worse upon Israel than it was upon Egypt.

The intertextual reader, who recognized the allusion to Exod 10, understood that the didactic material was resignified so that the Judeans were now in the place of judgment. The very recital they were to recount, concerning Yahweh's great deeds against Egypt, the prophet now transposed so that they were reciting the great evils that Yahweh had done to them. Therefore, the prophet has purposely set these two textual surfaces on a collision course.

The function of the anterior texts reveals the prophet's ideological debate with his culture that has run counter to its fidelity to

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[40] See Donald C. Polaski, "Reading Joel's Plague: A Locus(t) for Interpretation," (paper presented at the Annual Meeting of the Society of Biblical Literature, Israelite Prophetic Literature Section, Washington, DC, 21 November 1993).

[41] Michael Riffaterre, *Semiotics of Poetry*, 82.

Yahweh. Thus, he adopts a Deuteronomistic covenantal theology as the basis for his prophetic critique, which is in accordance with Sanders' hermeneutics of comparative midrash.[42]

If, at first, on the surface of the text the intertext is unobservable to those unfamiliar with the tradition, it immediately becomes apparent to them as they impart to their children the instruction of Yahweh's devastating locusts sent against them (Joel 1:2 and 2:25). They are reminded of when Yahweh brought the locusts against Egypt to secure their forefathers' deliverance (Exod 10:2). Bourke correctly understands the theological function of Joel's appropriation of the Exodus account. The application of this text assumes a Deuteronomistic hermeneutic of covenantal ideology (Deut 28:60). This is the key to the function of Exodus in Joel.

> Sous un autre aspect aussi, Joël semble interpréter ses sauterelles comme un accomplissement des malédictions deutéronomiqes. C'est une idée spécialement deutéronomique mentionée dans cette même liste de malédictions, que Yahvé tournera les plaies de l'Egypte contre les Israélites.[43]

2.3.5. *Joel's Resignification of Psalm 78*

Texts related to the theme of recitals are known from other parts of scripture (Exod 12:24-27; 13:8; Deut 4:32; 6:12; 32:7; Ps 78 and 105). These well known examples confirm the importance of the preservation of a collective national memory around the knowledge of God. Joel's didactic call to attention, with respect to the theme of rehearsal, partially explains why the Exodus plague narrative, and the related materials in Ps 78, would have been readily retrievable to both Joel and his readers. Both Psalm 78 and Exod 10 are pedagogical texts as well as being related thematically by locusts and the wondrous deeds of Yahweh. The two main purposes for the use of these texts has to do with their literary genre and didactic elements.

A thematic *raison d'être* for the use of Ps 78 is that this text is a rehearsal of Israel's disobedience. The purpose of the recital is found in vv. 7-8. It is an exhortation for Israel to put their confidence in God, and do his commandments, and not be like their fathers who

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[42] James A. Sanders, *From Sacred Story to Sacred Text*, 66-69.
[43] Bourke, "Le Jour du Yahvé dans Joël," *RB* 66 (1959): 207.

had sinned. In this way, the rehearsal does not only recount the devastating effects of the locust plague, but also the effects of disobedience. The didactic review of Israel's history in this parenetic psalm[44] provides the hermeneutical matrix for Joel's use of this material in his own *Lehreröffnungsruf*. Weiser thinks that the background for this psalm belongs to the covenant festival, with overtones of the Davidic covenant.[45] If this is the case, it serves an even greater role in the theology of Joel, since his hermeneutic is guided by a covenantal ideology. Allen notes that the land acts as a type of barometer for regulating the covenant fidelity between the people and Yahweh.[46] "If an allusion points the reader to something outside of the text, it inevitably sets up a relationship between the two contexts which is in some sense unpredictable. The task of the interpreter is to give an account of how these two contexts potentially affect one another."[47] Thus, Ps 78 is suitable for Joel as an intertext, based on its combined theological ideology as a history of Israel's disobedience, and on its literary genre as a didactic rehearsal.

2.3.6. *An Analysis of Bergler's Typological Interpretation in Joel 1:2-4 ff.*

The immediate cause for the production of the book is the locust plague. This observation colors all interpretive strategies of Joel's intertextual allusions pertaining to locusts. Bergler takes the position that the locusts in Joel are to be interpreted typologically. For him, the locusts in v. 4 are not meant to be taken literally. They are a *Chiffre*, primarily for the drought and the Day of Yahweh. The purpose of the locusts is to typologically awaken the Exodus narrative in vv. 2b-4. The difficulty of a metaphorical interpretation is to explain how his readers are to respond or take seriously the *pädagogische* nature of this didactic material. It is hard to imagine how the Judeans are to react to the call for a recital, if the locusts

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[44] See Kraus for the parentic nature of this didactic history of Israel. Kraus, *Psalms 1-59 A Commentary* (trans. by Hilton Oswald; Minneapolis:Augsburg Publishing House, 1988), 122 ff.

[45] A. Weiser, *The Psalms* (OTL; trans. Herbert Hartwell; Philadelphia: Westminster Press, 1962), 539.

[46] Allen, "Joel: Theology of," *NIDOTT* 4:796-798.

[47] J. J. Collins, *Apocalyptic Imagination: An Introduction to the Jewish Matrix of Christianity (*New York: Crossroads, 1984), 16. This quote is important for scripture's unrecorded hermeneutics.

are only a metaphor. It is even more difficult when one comes to the individual calls for lamentation in v. 5 ff.

Another commentator, who follows Bergler closely, is Nogalski. He considers the rhetorical question (1:2) as a hindrance to the literal locust plague interpretation.[48] On the contrary, Joel's negative answer does not point to a figurative interpretation of the locusts, but for the reader to ponder the deeper meaning of this event, as well as its explanation to their children. His rhetorical question not only looks for their reply, but it also seeks from his readers an introspective mediation over his allusive use of the Exodus plague material. Therefore, the unprecedentedness of the locust invasion is the looming question, the answer for which they are to search their hearts. It is a plague of Yahweh to be compared with nothing less than the Egyptian locust plague!

For Bergler, the consumption of plants by the locust is nowhere to be found. The description given in 1:5, 9-13, and 17-20 is form-critically removed from the discussion, because for him these five strophes represent the drought liturgy affecting nature, man, and animals.[49] This, however, ignores the way that v. 5 ff. functions as specific calls to lamentation to various societal groups, and reasons given for the loss of their material goods. Rather, the opening unit of 1:2-4 sets up the scenario from which the reader understands the calls to lamentation for specifics groups within their society.[50] Bergler does offer his metaphorical interpretation concerning the manner in which vv. 2-4 relate to the following unit in vv. 5-15. In v. 4 the repeated statement "that which was left" from each of the preceding invasions is interpreted by his form-critical analysis, as referring to the vegetation consumed by the drought. For Bergler, therefore, the locusts are a cipher for the fires of the drought, as well as acting as a cloak for the Day of Yahweh motif.[51] His hypothetical form-critical hypothesis for the origins of the drought poems, however, fails to convince the readers, because the nature of the didactic genre in vv. 2-4 argues against such an interpretation.[52]

The major flaw in Bergler's interpretation stems from the substitu-

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[48] Nogalski, *Redactional Processes in the Book of the Twelve*, 16.
[49] Collins, *Apocalyptic Imagination*, 335.
[50] Nogalski, *Redactional Processes in the Book of the Twelve*, 11-12.
[51] Bergler, *Joel als Schriftinterpret*, 336.
[52] Bergler, *Joel als Schriftinterpret*, 335.

tion of his form-critical analysis in place of the final form reading of the text. The pre-canonical status of a text always remains hypothetical, but very much worth exploring, and is beneficial in understanding the development of textual processes. However, Bergler's interpretive enterprise is counterproductive to the message of the text as it now stands in its MT form, because it severs the natural understanding of 1:2-4 in v. 5 ff.[53]

The five-strophe drought poem is a major premise of Bergler's work.[54] His analysis creates a whole new set of exegetical trajectories, which stem from his hypothetical reconstruction of the earlier layers of the text's development. One such instance is the metaphorizing of the locust plague.[55] His interpretation raises far too many complexities and offers no help for the interpretation of the text as it now stands. The most promising interpretation is that Joel's *Prooemium* serves as the basis for his individual calls to lament, because the locusts have devoured all of the agricultural products. Furthermore, these individual calls culminate in a national summons to repentance (v. 14a), which brings vv. 2-14 to a close by the *inclusio* statement of the "elders and people of the land" that binds the unit together.

2.4. *The Grundriß for Joel's Liturgical Call to Repentance and Restoration in Joel 1:5 ff.*

The first half of Joel is structured around the call to repentance at the temple. It is based on Yahweh's covenantal graded judgments of locust infestations, drought, and a threatened enemy attack. To this last theme, Joel attaches the DOL motif (extraneous to 1 Kgs 8), and Yahweh's acceptance of their repentance, formulated into two *Erkenntnisformeln*. This whole basic plan can be found in 1 Kgs 8, which, in portions of the prayer, are patterns for understanding Yahweh's covenantal retribution and restoration. The whole chapter concerns the dedication of the temple and Yahweh's habitation in Zion (8:1, 13). This is reminiscent of Joel's *Zweck* of the DOL in 4:21, which is Yahweh's eschatological habitation in Zion. A more

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[53] Nogalski, *Redactional Processes in the Book of the Twelve*, 11-12.

[54] The other two are the *Feindgedicht* and the *Heilsorakel*. See 49-52 and 88-94.

[55] Bergler, *Joel als Schriftinterpret*, 336 ff.

central concern, however, to 1 Kgs 8 is the plan for the call to repentance. Therefore, 1 Kgs 8 offers a ground plan from which one can view the building blocks of Joel's theological program to deal with the present crisis.

Rex Mason has also suggested that 1 Kgs 8 functions theologically as Joel's liturgical basis for dealing with the severe natural disasters that struck his community.[56] Joel's own extraneous *Eigengut* of the DOL motif, and the attribute formula originating from Exod 34:6, are not part of the material contained in 1 Kgs 8. These are his own contributions to *Schriftprophtie*. The DOL motif is overlaid upon the enemy sketch, and the attribute formula serves intertextually in the call to repentance.

The Solomonic prayer forms the *Grundriß* of Joel's liturgical *Schema* in the first half of the book. This prayer of dedication (1 Kgs 8:22-53) is a Deuteronomistic text that has clear thematic parallels to Joel 1:5-2:17. These are the locust attack (v. 37), drought (v. 35), enemy threat (v. 33a) and call to repentance at the temple (v. 33b, 35b, v. 38). Furthermore, this text speaks of the restoration of the land through rain, which is used didactically as a method of *teaching* (the good way) to his people (v. 36). This element corresponds well with Joel 2:23 in the ambiguous clause: כִּי־נָתַן לָכֶם אֶת־הַמּוֹרֶה לִצְדָקָה. The text also speaks of the land as the people's inheritance in 8:38, which correlates well with Joel 2:17. Finally, the prayer in 8:60 ends with a recognition formula that, likewise, parallels Joel 2:27, which serves to close the *Heilsverheißungen* that bring restoration from the drought and locust plagues from ch. 1.

For these reasons 1 Kgs 8 functions as a *Grundriß* for Joel's *liturgical* plan. This text is to be preferred over Deut 28 as the background for Joel.[57] To be sure, Deut 28 obviously stands behind this text, and also mentions locusts (v. 42), drought (vv. 23-24), and enemy invasion (v. 49 ff). Scoralick, in her work on Joel and the attribute formula, sees the book's dependency on Deut 28, with the locusts and enemy sketch.[58] The reason for selecting 1 Kgs 8 over Deut 28 is precisely for its liturgical prescription for prayer at the temple, which

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[56] Mason, *Zephaniah, Habakkuk, Joel*, 121-122.

[57] Amos 4 can be added to this as well.

[58] Ruth Scoralick, *Gottes Gütte und Gottes Zorn: Die Gottesprädikationen in Exodus 34,6 f. und Ihre Intertextuellen Beziehungen zum Zwölfprophetenbuch* (HBS 33; Freiburg: Herder, 2002), 163-164.

provides all of the necessary elements for Joel's text. The pertinent text references in 1 Kgs 8:33-39 deal with the national calamities and their resolution in Joel 1-2. Within the prayer of ch. 8, vv. 33-34 deal with the topic of exile and restoration, vv. 35-36 deal with the theme of drought and its resolution (Yahweh will grant rain), and vv. 37-39 deal with natural disasters, which include locust plagues, and their remedy (forgiveness of personal sin of the heart).

Gray, in his commentary on 1-2 Kings states, "The intercessory prayers on these occasions are illustrated by the intercessions in Amos 7:1-9 and particularly in the first part of the Book of Joel (1:2-2:27), which is a fast-liturgy on the occasion of drought (cf. I K. 8:25-36) and locusts (cf. I K. 8:37)."[59] It is interesting that Gray picks up on the similarities between these two texts. By noting these intertextual parallels between Joel and the Solomonic prayer, one can see how the prophet's programmatic *mimesis* of 1 Kgs 8 casts its shadow over his work. The focus now remains to highlight the manner in which this passage is *refracted* in the book of Joel.

Both Bourke and Nogalski have noted the prophet's use of 1 Kgs 8. Bourke concentrates on the liturgical and Deuteronomistic elements,[60] while Nogalski specifies that 1 Kgs 8:38 provides an *intertextual* key to unlocking a very crucial verse in Joel 2:12.[61] One also needs to look at 1 Kgs 8:48 in connection with v. 38. Together they provide Joel with the conceptual and linguistic framework from which to approach 2:12.[62] In the prayer, verses 33-37 deal with the issue of national calamities. In verse 37 the people are taught that at the time of battle they are to offer up prayer at the temple to invoke Yahweh's name. This is exactly the thought in Joel 2:15 and also in 3:5. The notion of returning to Yahweh with their whole heart in 1 Kgs 8:48 (וְשָׁבוּ אֵלֶיךָ בְּכָל־לְבָבָם) is congruous with 2:12 (שֻׁבוּ עָדַי בְּכָל־לְבַבְכֶם). If one grants Joel's dependency on 1 Kgs 8, then the issue of implied guilt is intertextually underscored.

Nogalski is correct in noting that the ambiguity of sin in 1 Kgs 8:38

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[59] Gray, *I & II Kings: A Commentary* (OTL 4; 2nd ed.; Philadelphia Westminster Press, 1970), 215.

[60] Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 192.

[61] See also Nogalski, *Redactional Processes in the Book of the Twelve*, 218, 17-18. See also Crenshaw, *Joel*, 129-130.

[62] See also Schmitt, "'Reue Gottes' im Joelbuch und in Exodus 32-34," 300-302.

is an intertextual key between Joel and the Solomonic prayer.[63] In vv. 33-38, the nature of implied guilt exists, without itemizing what type of sins brought Yahweh's retribution. Consider vv. 37-38: "If there is famine in the land, if there is pestilence, if there is blight or mildew, locust or grasshopper, if their enemy besieges them in the land of their cities, whatever plague, whatever sickness there is, (v. 38) whatever prayer or supplication is made by any man or by all your people Israel, *each knowing the affliction of his own heart*, and spreading his hands toward this house." Joel's text has strong thematic links that are to be traced to the liturgical prescriptions in 1 Kgs 8:38, and to the unspecified nature of implied guilt. Joel never categorizes Judah's sins, but finds in 1 Kgs 8 a liturgical pattern and prescription for dealing with the national calamities that strike the nation.

The text of 1 Kgs 8 has a pronounced Deuteronomistic style, as Martin Noth originally describes in his formulation of the Deuteronomistic History (Dtn).[64] The prayer recorded in 1 Kgs 8 advocates the primacy of the temple, Zion, and name theology, all of which are present in the book of Joel. The temple on Mount Zion is the location where the prophet summons the people to gather for a liturgical fast and prayer in chs. 1 and 2. The correlation between the texts lies in the prayers made at the temple (collective idea) in 8:29-30b. The temple is Yahweh's chosen place for his name to reside (vv. 28-30), where his eyes are always open to the prayers of his people. This correlates thematically with the two calls in 1:14 and 2:15. The programmatic style of 1 Kgs 8 encompasses both individual and corporate gatherings at the temple for prayer, based on the nature of the severity of the calamity. It is Mount Zion where the invocation of the name is acceptable, and where deliverance occurs.

The prophet draws on the three themes of locusts, drought, and an enemy attack in 1 Kgs 8:33-37. Two types of locusts are mentioned in 1 Kgs 8:37. These are the חָסִיל and the אַרְבֶּה. Both of these terms are used by Joel in 1:4 and 2:25. A drought is mentioned in vv. 35-36 and the restoration of the land with rain. The topic of drought occurs in ch. 1, and the blessing of rain in ch. 2. The note on captivity is mentioned in 8:33-34, which promises repatriation to

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[63] Nogalski, *Redactional Processes in the Book of the Twelve*, 17.

[64] Martin Noth, *Überlieferungsgeschichtliche Studien: Die sammelnden und bearbeitenden Geschichtswerke im AT* (SKG 18; Jahrgang geisteswessenschaftliche Klasse, Heft 2; Tübigen: M. Niemeyer, 1957).

the land. This topic is central to ch. 4. All these thoughts are intrinsic to the book of Joel. The enemy sketch is immediately built upon in ch. 2, with the theme of the Day of the Lord.

The motif of rain in Joel 2:23 can be related to 1 Kgs 8. Rain is given after the people repent and call on Yahweh's name. This pattern is likewise found in 1 Kgs 8:36. If one compares this to Joel 2:23 a similarity can be observed. The context of 1 Kings speaks of Yahweh giving rain and teaching. This text most likely influences Joel's wording in 2:23, with the fusion between teaching and rain. This issue must be taken up later.[65] These parallels clearly show the way that this text has influenced Joel.

In 1 Kgs 8:43, Yahweh's name is called over the temple, which provides another connection to 3:5, 2:26, and 1:19. The focus on the temple as the legitimate place of seeking Yahweh is undeniable and may serve to underscore Joel's legitimacy of the cult (1:14, 2:15, 3:5). It is the place where Yahweh is to be sought and where prayers are to be said in his name. Underlying 1 Kgs 8 is a Davidic theology[66] for the legitimacy of the Jerusalem temple, and prayer made in God's name.

For Joel, Zion becomes the eschatological habitation of the Lord. This theme is actualized through the DOL (4:21). It is important to remember that this topic is attached to the enemy sketch as an imminent judgment of Yahweh against his people. This is the manner in which the topic of the DOL is to be related to 1 Kgs 8. Both texts represent radically new developments in Israel's *Religionsgeschichte*. The implementation of the Davidic covenant in 1 Kings represents the establishment of the temple and Yahweh's residence in Jerusalem. The DOL becomes the means through which the Judeans enter into a new eschatological age of Yahweh's habitation in Zion.

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[65] This is exactly the contention of Ahlström, *Joel and the Temple Cult of Jerusalem*, 108.

[66] Gray, *I & II Kings*, 220.

2.5. *Joel's Use of Scripture in 1:6: The Jahwerede of the Land's Destruction*

2.5.1. *The Appropriation of Scripture in 1:6*

Joel 1:6 is part of the first *Jahwerede*, and contains borrowed language that most likely stems from Exod 10:12, which is Joel's desired *medium of refraction*.[67] There, it speaks of the locust coming up against Egypt: וְיַעַל עַל־מִצְרָיִם. The influence of the Exodus passage upon Joel 1:6 can only be accepted by the multiplicity of prior dependencies. The parallel of the army to the locusts gains momentum when one takes note of 2:25, where the locusts are called Yahweh's army. This motif is also a metaphor for the locusts in 1:6. The important parallel that binds these two texts together is the notion that they *have destroyed* Yahweh's land. The event has already taken place and is not an imminent threat.

2.5.2. *The Resignification of Scripture in 1:6*

The recognition of the *Jahwerede* is perceived in the first person pronominal suffix in the noun אַרְצִי. Intertextually, the locust invasion is no longer against the land of Egypt, but against Yahweh's own land (2:18a). This is made clear by the intentional switch from עַל־מִצְרָיִם to עַל־אַרְצִי, which makes the statement all the more meaningful. The role of reversals is again being implemented between the land of Egypt and the land of Israel. The prepositional phrase *against my land* heavily contrasts the phrase found in Exodus *against the land of Egypt*. The statement remains veiled in ch. 1, and only becomes more explicitly understood in ch. 2, where more allusions are seen from Exodus. The intratextual echo between 1:6 and 2:25 is clearly heard by the identification of the army with the locusts. Note, however, that Yahweh seems to complain that an army has come up against his land in 1:6, but it is Yahweh who sends the army against his own people in v. 25.

Joel's resignification reverses the role played by God's land/נַחֲלָה and the *land* of Egypt. After the repentance of the people in 2:18, the roles become reversed between Egypt and Israel, so that Egypt becomes a desolation in 4:19 (מִצְרַיִם לִשְׁמָמָה תִּהְיֶה). The reference

[67] See Bakhtin, "Discourse Typology in Prose," 195.

to Egypt in 4:19 is the only place in the book of Joel where it occurs. His metaphoric cloaking of the Exodus language, with a military garb, pursues the intention to characterize the north enemy sketch in ch. 2 as an end-time plague.[68]

2.6. *Approaching the Use of the Day of Yahweh Motif in Joel 1:15*

2.6.1. *The Terminology of the Day of Yahweh*

How is the DOL understood and used by Joel? That answer can only be determined from each contextual use of the term, and also by examining his source material along with Joel's resignification of the motif. He uses the term five times in his book out of a total of 16 times in the OT (1:15; 2:1, 11; 3:4; 4:14). As noted by Wolff, the term יום יהוה occurs eleven times outside this book (Amos 5:18 [2x], 20; Isa 13:6, 9; Ezek 13:5; Zeph 1:7, 14 [2x]; Obad 15; Mal 3:23).[69] Joel's exhaustive treatment of the DOL is unparalleled in the OT. The concept of the Day of Yahweh, though not original to him, is appropriated from other prophetic works, and its meaning is resignified contextually in conformity with his purposes.

The procedure for understanding the term in Joel must be perceived diachronically from each of its prior occurrences in OT prophetic material. One can not say that the manner in which the term is used in Amos is the same way that it is used in Zephaniah. It seems as though the term evolves and accumulates various motifs as it passes from hand to hand. By the time Joel receives the term it has had a long history of ideas and various motifs attached to it.

The original employment of the term in Israel's popular culture stemmed from the idea of Yahweh inflicting punishment upon Israel's enemies. This was probably the best way of understanding the concept found in Amos 5:18, which was the earliest reference to the term יום יהוה. Amos reversed this popular opinion, and said that the Day was not going to be one of victory and deliverance, but a Day of darkness and not light. The concept existed prior to Amos,

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[68] See Bergler's statement on 2:3 *Joel als Schriftinterpret,* 338.
[69] Wolff, J*oel and Amos*, 33.

but he was the first to mention the term and offer a correction of its popular understanding.[70]

Hoffmann[71] is inclined to understand the term יום יהוה in Amos as somehow loosely related to a theophany motif, but not capable of being crystallized as a *terminus technicus*. It is only when one approaches Zephaniah that the term has accumulated a definite eschatological meaning. The term יום יהוה, according to Hoffmann's research, is always understood as a future event, never as one in the past. The term is to be viewed as eschatological even in Amos.[72] Hoffmann's methodological approach to the term is helpful in overviewing the topic. The primary view is that the general populace has an understanding of the term because of the fact that they have longed for it (5:18). Amos has aggressively countered this notion held so dearly by his contemporaries to the north.

Before discussing Joel's use of the DOL, it is necessary to take into account the conceptual aspects associated with the word יום as it relates to the DOL. Wolff makes a useful list of the occurrences of the term יום with reference to the Day of Yahweh in different prepositional and genitival usages. He has noted that the *Day* does not refer to a specific duration of time but to an *event* in time, and not the duration of a twenty four hour period.[73] He points to the way that the term *Day* is used in Isa 9:3 כְּיוֹם מִדְיָן and 2 Sam 23:20 בְּיוֹם הַשָּׁלֶג.

Everson has made an important contribution to the topic of the DOL. He did not limit himself to the sixteen occurrences of the term, but he expands it to include substantive terms like "a Day of vengeance to Yahweh" (לַיהוָה יוֹם נָקָם Isa 34:8), and "in the Day of Yahweh's anger" (בְּיוֹם אַף־יְהוָה Zeph 2:2). He has noted that the DOL, as a concept, does not refer to a final eschatological event, but that there are many *Days* of the Lord historically.[74] He also has

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[70] See M. Weiss, "The Origin of the 'Day of the Lord' Reconsidered," *HUCA* 37 (1966): 29-72. L. Allen, "Images of Israel: The People of God in the Prophets," in *Studies in Old Testament Theology* (eds. Robert Hubbard et al.; Dallas: Word Publishing, 1992), 159.

[71] Y. Hoffmann, "The Day of the Lord as a Concept and a Term in the Prophetic Literature," *ZAW* 93 (1981): 37-50.

[72] Hoffmann, "The Day of the Lord as a Concept and a Term in the Prophetic Literature," 50.

[73] Wolff, Joel and Amos, 33.

[74] A. J. Everson, "The Days of the Jahweh," *JBL* 93 (1974): 329-37.

shown that, in Lam 1-2 as well as other passages (Ezek 13:1-9; Jer 46:10; and Isa 22:5), the topic of the DOL is referred to as a past event. In his conclusion, he states that the concept is "... used by the prophetic writers primarily in connection with the realities of war—the memories of war or the anticipation of new occasions for war."[75] Everson also states that the term has a hermeneutical value so that "... the Day of Yahweh was a powerful concept available to the prophets for use in interpreting various momentous events—past, future or imminent."[76] However, Everson's main thesis, that there is no one final DOL, is overstating the evidence, and in this respect he seems to have few followers. This is especially true in the second half of the book of Joel, where all commentators are agreed that he does, in fact, use the DOL as a proto-apocalyptic event. In chs. 3-4 it is undeniable that the DOL has a distinct tone of eschatological finality in its purview. Everson's work is correct in the assertion that the Day of Yahweh is essentially a term that has connections with warfare, and that it is a repeatable event, at least as it is used in Joel 1-2.

The topic of the DOL, in the canonical literature, is not so restrictive as Everson would have us believe. His work is of service in Joel 1-2, but his thesis breaks down in chs. 3-4.[77] Cathcart is aware of this concept of the DOL when he states "... it seems necessary to distinguish between a primary day—one of intervention by Yahweh with limited effect—and a secondary day—one of universal cosmic judgment."[78] Cathcart's description of the DOL as a universal cosmic judgment is completely at home in Joel 3-4, and represents the scholarly consensus.

2.6.2. *Possible Origins of the Day of the Lord*

The topic of the DOL has been much discussed. Crenshaw[79] has listed at least 4 motifs that scholars have used, which lie at the origins of this topic: 1) cataclysmic events that are associated with apocalypticism,[80]

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[75] Everson, "The Days of the Jahweh," 336.
[76] Everson, "The Days of the Jahweh," 335.
[77] See also Barton, *Joel and Obadiah*, 60-61.
[78] K. Cathcart, "Day of Yahweh," *ABD* 2:85.
[79] Crenshaw, *Joel*, 105.
[80] Gressmann, *Der Ursprung der israelitisch-jüdischen Eschatologie*. K. D. Schunk, "Strukturlinien in der Entwicklung der Vorstellung vom 'Tag Jahwes,'" *VT* 14 (1964): 319-30. One part of his understanding of the day is apocalyptic in nature.

2) a motif that is associated with a cultic festival and a divine manifestation,[81] 3) an idea that is associated with holy war,[82] and 4) a concept that is associated with the execution treaty curses.[83] Stuart has maintained an ANE origin for the term.[84] His analysis is completely different from Gressmann's view that also seeks the origin of the term outside of Israel, which are associated with eschatological motifs in the ANE. Stuart is primarily concerned with showing that the term *Day of X* is rooted in pre-biblical texts. This terminology passes over culturally into Israelite Yahwism in the form of the DOL. He shows from texts that the *Day of X* is a military concept that a sovereign could conquer his enemy in a single Day. From these referents he has concluded that the concept is not originally an Israelite construct. However, the DOL motif in biblical texts does not support a temporal understanding of the term *Day* as a literal twenty-four hour period of time, as Wolff has shown. It is better understood as an *event* in which the term *Day* is employed to describe it.

Cathcart, besides providing a general overview of the Day of Yahweh, has also noted through his own research the development of the motif of Yahweh as judge.[85] This latter topic is of great importance, especially in ch. 4. Joel is not the originator of the topic, he is a *Schriftprophet*, who builds up motif complexes and promotes a proto-apocalyptic culture in the postexilic period through the motif of the Day of Yahweh. Other motifs such as covenant, holy war, and epiphany have been shown to have integrated themselves into the enlargement of the theme by the time of the composition of the

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[81] S. Mowinckel, *He That Cometh* (Nashville: Abingdon Press, 1954). J. Gray, "The Day of Yahweh in Cultic Experience and Eschatological Prospect," *SEA* 39 (1974): 5-39. Gray also includes the covenant as a means of the expression in the day of the Lord in the autumn festival. Bourke is aware of the motif of theophany as it relates to Joel 2:2. See Bourke,"Le Jour de Yahvé dans Joël," *RB* 66 (1959): 24.

[82] G. von Rad, "The Origin and Concept of the Day of Yahweh," *JSS*, 4 (1959): 97-108. The later works by Cross and Miller expand upon von Rad's thesis and integrate mythological elements. F. M. Cross, "The Divine Warrior in Israel's Early Cult," in *Biblical Motifs: Origins and Transformations* (ed. A. Altmann; Cambridge: Harvard University Press, 1966), 11-30. P. D. Miller, *The Divine Warrior in Early Israel*, HSM 5 (Cambridge: Harvard University Press, 1973). See Dahmen,"Das Buch Joel," 35 ff.

[83] F. C. Fensham, "A Possible Origin of the Concept of the Day of the Lord," in *Biblical Essays* (OTWSA 9; Bepeck, Potschefstroom: Herald, 1966), 90-97.

[84] D. Stuart, "The Sovereign's Day of Conquest," *BASOR* 221 (1976): 159-164.

[85] Cathcart, "Day of Yahweh," *ABD* 2:84-85.

book of Joel. These latter concepts have been fully developed by Leung.[86]

Scholars are not settled on the exact origins of the topic. Schunck may be partly correct in criticizing von Rad's insistence that the concept of the DOL is a pure event of war. However, his criticisms of von Rad are limited to his treatment of the textual data dealing with the theme of war, but which is not conclusively fused linguistically with the DOL terminology. Schunck sees Amos's text connected to a Festival day, which he depicts as *Jahwes Theophanie* and *Erscheinung*.[87] Nevertheless, the topic of holy war is not to be disassociated from the origins of this motif. Von Rad's thesis that the Day of Yahweh is a pure event of war is essentially correct, in this author's understanding, regardless of the inclusion of additional extraneous traditions.

There is no firm consensus[88] determining where the origins for the DOL lie, yet this does not preclude that observations can be made on Joel's recontextualization of the motif. The use of the Day of Yahweh metaphor consists of the interweaving of several motifs (war, theophany, cultic lamentation, judgment and an incipient form of apocalypticism, which depicts Yahweh's abiding presence in Zion). The origins of the term are not to be sought within the book, since it is a postexilic composition. This study concentrates on the way that the term functions in Joel, as well as in its precursor contexts, which assist in determining the manner in which the prophet transforms its meaning, as he adapts the term to its new literary environment.

Sufficient time is granted to each of the five unique contexts, and showing the way that chs. 1-2 use the *covenant* as the underlying basis by which the prophet addresses his nation. The motif of *war* is also brought forward in 1:6, and fully exploited in chs. 2-4. A *theophany* lies at the heart of the militaristic language of ch. 2, which is a notion that Joel closely associates with the DOL. Likewise, Yahweh's manifestation is to be understood in connection with the DOL in chs. 3-4. In ch. 4 the DOL brings about *semi-apocalyptic* concepts of a new

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[86] Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel."

[87] Klaus-Dietrich Schunck "Der 'Tag Jahwes' in der Verkündigung der Propheten," *Kairos* 11 (1969): 17. See especially pp. 15-17 for his criticisms of von Rad on Amos 5:18-20.

[88] K. Cathcart, "Day of Yahweh," *ABD* 2:85.

order and habitation of Yahweh. This habitation is apocalyptic in nature, suggesting Yahweh's permanent dwelling in Zion, accompanied with changes of an eschatological topography. Lastly, Yahweh as *judge* is appropriate to all references of the DOL, but especially to ch. 4. This theme is graphically depicted in Joel 4:2. The notion of *judge* is fully exploited through the pun "Valley of Jehoshaphat" and its relationship to the corresponding verb שׁפט, which follows this phrase in 2aβ-bα (וְהוֹרַדְתִּים אֶל־עֵמֶק יְהוֹשָׁפָט וְנִשְׁפַּטְתִּי עִמָּם שָׁם). In this symbolic valley, Yahweh prosecutes and judges the nations for their enslavement of Israel. This judgment is again portrayed in grand style through the use of the DOL in vv. 9-16.

2.6.3. *The Historical Development of the Day of Yahweh Motif*

2.6.3.1. *The Day of Yahweh in Amos*

The Day of Yahweh as a term occurs first in Amos 5:18-20. However, the concept of the DOL as a term is already popularly known to Amos' audience. It is also generally conceded to have been associated with a salvific act on behalf of Israel in warfare.[89] The reference to the DOL in Amos begins with the term הוֹי. Wolff correctly notes that this woe oracle functions sapientially in the context, where the saying is woven into a description of the DOL's inescapability.[90] The prophet plies this topic with a piece of gnomic wisdom imagery, which details a person running from a lion, only to be met by a bear. When he escapes from the bear, he is bit by a serpent as he enters his house.[91] It is important to note that at the end of the unit in 5:27 the context mentions the threat of exile (722 B.C.E.). Therefore, Amos connects the idea of the exile beyond Damascus within this context.[92] This certainly entertains the theme of warfare.

The DOL in the context of Amos 5:16-27 is enlightening on two further accounts. First, the cultic setting of this motif is related to the theme of lamentation. These verses deal with a prophetic oracle, which predict disaster for the northern kingdom when Yahweh

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[89] See also Cathcart, "Day of Yahweh," *ABD* 2:84. Wolff, *Joel and Amos*, 256.

[90] Wolff, *Joel and Amos*, 254.

[91] F. I. Andersen and D. N. Freedman, *Amos: A New Translation with Introduction and Commentary* (AB 24A; New York: Doubleday, 1989), 519-522.

[92] For further support see Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel," 196. S. Paul, *Amos: A Commentary on the Book of Amos* (Hermeneia; Minneapolis: Fortress Press, 1991), 188.

passes through. The destruction that Yahweh brings engulfs the whole society from the plazas to the plowmen. The whole nation will be set to mourn on account of the magnitude of the punishment. This is followed by two woe oracles (vv. 18-20 and 6:1-6). The first one concerns the DOL in v. 20: הֲלֹא־חֹשֶׁךְ יוֹם יְהוָה וְלֹא־אוֹר וְאָפֵל וְלֹא־נֹגַהּ לוֹ׃. The prophet brings the topic of the DOL into his discourse in order to renounce its popular opinion. There were those in the Beth El cult who had long awaited for Yahweh to act salvifically on their behalf. The woe oracle is structurally connected to לָכֵן in v. 16, which lays out the consequences for the nation's refusal to implement righteousness.

The second item has to do with the sacrificial cultic setting of the DOL in Amos 5. Verses 21-24 is a *Jahwerede* concerning God's hatred of the cult in Israel. Contextually, the obvious tie between 5:18-20 and 5:21-27 is undeniable.[93] The context suggests that the Israelites considered the cultic temple at Beth El a place of protection (taking the thought of the gnomic wisdom saying v. 19). On the basis of their pseudo worship of Yahweh, the nation is deemed worthy of exile (v. 27), which the prophet ties to the DOL.

Kapelrud and Ahlström see the origins of the Day of Yahweh in Amos connected to the New Year's Festival of Yahweh's annual enthronement.[94] Their argument for this origin is not supported from the context, but the cultic setting of the DOL motif in Amos is supported beyond question. This passage is paralleled only by Joel 1:5-15, which connects the call to lamentation and the topic of the Day of the Lord.[95]

2.6.3.2. *The Day of Yahweh in Zephaniah*

Chronologically, the subsequent text in which we encounter the DOL is in Zephaniah. This account is presented as a cultic sacrifice (1:7), where the inhabitants of Jerusalem are slain in order to bring about cleansing.[96] The intention is to purify Jerusalem by means of

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[93] Sweeney, T*he Twelve Prophets*, Vol. 1, 239.

[94] Ahlström, *Joel and the Temple Cult of Jerusalem*, 64 ff. Kapelrud, *Joel Studies*, 55 ff.

[95] Andersen and Freedman, *Amos*, 514-515.

[96] M. Sweeney, *The Twelve Prophets: Volume 2* (Berit Olam; Collegeville: The Liturgical Press, 2000), 496. See also A. Berlin, *Zephaniah: A New Translation with Introduction and Commentary* (AB 25A; New York: Doubleday, 1994), 79.

punishment. The character of the term in Zephaniah follows that of Amos, in that it is directed against the people of God. In Amos, it is the northern kingdom against whom the prophet polemically uses the term. In Zephaniah, it is the southern kingdom, which is now the target of Yahweh's animosity. The descriptive terminology in Zephaniah describes Yahweh's Day with eschatological language. He embellishes Amos' description of the DOL with the theophanic terminology of darkness, which evokes Yahweh's coming as an act of judgment (Zeph 1:14-16). The contextual setting of Zephaniah allows the reader to assume this type of literary aggrandizement to emphasize the theological interpretation of the events. There are some commentators who see exilic (2:8-11 oracles against Ammon and Moab), and postexilic additions (3:14-20 the restoration and salvation of Israel) to the text. According to some recent works, the integrity of Zephaniah does seem to stem from the Josianic era.[97] The following phrases show movements toward an eschatological interpretation of the warfare brought against Jerusalem in 587 B.C.E.: יוֹם חֹשֶׁךְ וַאֲפֵלָה יוֹם עָנָן וַעֲרָפֶל "a day of darkness and gloom, a day of clouds and thick darkness." The language here contains the expectation of a theophany (vv. 15-16). The DOL in Zephaniah can not be averted, even by Yahweh's suppliants. However, the prophet does state that the humble can be spared by seeking Yahweh.[98] Likewise, in the units which follow 2:5, the oracles against the nations foretell their destruction. However, the intended goal is a highly universalistic message of salvation, where people from many nations call on the name of Yahweh with purified lips (3:9). The eschatological perspective of the book remains within the historical continuum and does not manifest the later developments of proto-apocalyptic language. The last chapter of Zephaniah is generally regarded as redactional.[99] This chapter unites the destiny of Israel and all nations through the inauguration of a new era (the regathering of the exiles 3:16 ff). Berlin notes that the general dates

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[97] Berlin, *Zephaniah,* 46-47. Sweeney, *The Twelve Prophets* vol. 2, (Berit Olam; Collegeville: The Liturgical Press, 2000), 493-4. J. Kselman, "Zephaniah, Book of," *ABD* 6:1078. M. A. Sweeney, *Zephaniah: A Commentary on the Book of Zephaniah* (Hermeneia; Minneapolis: Fortress Press, 2003).

[98] Kselman, "Zephaniah, Book of," *ABD* 6:1078.

[99] Mason, *Zephaniah, Habakkuk, Joel*, 54. Ehud Ben Zvi, *A Historical-Critical Study of the Book of Zephaniah* (BZAW 198; Giessen: Töpelmann, 1991), 347-358.

given for the book range from 630-520 B.C.E.[100] Thus, the case for Joel's dependency upon Zephaniah can be upheld.[101]

Zephaniah's conception of the DOL has its fulfillment, for Jerusalem, in 587 B.C.E. It can be said that the effects of eschatology have their inauguration within this motif. This event marks an advent from which the eschatological horizon can be brought into view when the exiles return from captivity. The exilic and postexilic eras are the periods in which eschatology proper begins. The book of Zephaniah speaks of more than just one Day of Yahweh. This judgment is not only aimed at Judea but also against Philistia (ch. 2:1-4). This reflects an understanding that the Day in Zephaniah is a repeatable event, and that one can be hidden from its destruction (2:3). Zephaniah 3 presents a global restoration, where Zion becomes a praise in the earth. Peculiarly, Joel 3-4 particularizes the aspects of Zephaniah's universalistic purposes (Zeph 3:9).

Joel understands that the concept is able to be postponed and averted for his own day (2:20). In this respect, Zephaniah does not go as far as Joel. It can not be reversed in his generation (preexilic to 586 B.C.E.), one can only be hidden in the Day of Yahweh's anger. In Zephaniah 2-3, the goal of the DOL, waged against the nations, is intended to bring about a universal salvation, where all peoples call upon the name of the Lord with a pure tongue (3:9).[102]

2.6.3.3. *The Day of Yahweh in Ezekiel*

The expression of the DOL in Ezek 13:5 is found in the context of a prophetic disputation, where the prophet contends against the false prophets of Israel (13:2-16).[103] In vv. 2-9, the unit is further identified as containing a woe oracle with a proof saying.[104] Originally, the allusion has its application in the fall of Jerusalem (22:30), but now the topic is taken up as a metaphor of prophetic accountability. The prophet's responsibility is to intercede on behalf of the people. These prophets strengthen their hands by preaching peace (13:10). Through this message, they create a false impression

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[100] Berlin, *Zephaniah*, 42.

[101] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 108.

[102] This last reference is clearly echoed in Joel 3:5 and particularized intertextually.

[103] Allen, *Ezekiel 1-19*, 194.

[104] Allen, *Ezekiel 1-19*, 200.

of God's protection (v. 10), and increase the guilt of the people, so that they have no place of safety in the Day of battle. The notion of war has been consistently connected with the idea of the DOL in all of its occurrences thus far.

Joel is to be seen in contradistinction to these prophets in his relation to the Day of Yahweh. He represents the faithful prophet, who calls for repentance and stands in the gap in the postexilic community (1:15, 2:1, 12-17). Thus, the people's repentance could reverse the threat of the Day of Yahweh (2:14).

2.6.3.4. *The Day of Yahweh in Isaiah*

The DOL references in Isa 13:6 and 9, as mentioned above, relate to an historically conditioned eschatology. In coming to Isa 13, one encounters terminology that is filled with apocalyptic overtones, similar to Joel 2. The eschatological nature has been so emphasized that it takes on cosmic dimensions, which categorizes it within the realm of semi-apocalyptic literature. The DOL transpires on a day when the sun, moon, and stars loose their brightness (13:10). This portrays great cosmic upheavals as Yahweh's sanctified warriors wage battle against Babylon, and all nations. However, in the final redaction, the text speaks of the Medes (v. 17) as those who carry out the battle against Babylon. When this passage speaks of the DOL it not only has Babylon primarily in purview, but the world as well. This qualifies the term "world" in its context. It relates to those nations involved in the overthrow of Babylon's hegemonic power and its consequences. It is said that Yahweh, himself, summons his sanctified ones to battle (v. 3). New *apocalyptic* terminology is employed to describe the Day of Yahweh's battle, with astrological disturbances in association with his theophanic approach in judgment.

One can see that as the motif is handed down, it accumulates an expanding tradition. The DOL in Isa 13 adds the astrological motif to Zephaniah's theophanic motif. It is important to note that the Day in Isa 13 is instituted through human armies, which overthrow Babylon (v. 17). Thus, Isa 13 represents an inaugurated eschatology with metaphorical apocalyptic overtones. Joel appropriates the concept in ch. 2, along with his own theophanization of the enemy sketch. Isa 13 represents the DOL as a time of sacral war.[105] Once

[105] G. von Rad, "The Origin and Concept of the Day of Yahweh," *JSS* 4 (1959): 99.

more we see that the biblical text consistently depicts this event in close connection with Yahweh's visitation of punishment (v. 11).

2.6.3.5. *The Day of Yahweh in Obadiah*

Obadiah 15 is the next textual referent in the exploration of the term. At the end of the sixth century, Obadiah employs the term in reference to the destruction of Edom, as well as all the nations. The way in which the term is pictured is similar to that which is employed in Zephaniah and Ezekiel. It represents a Day in which Yahweh brings nations into conflict to punish them for their injustices.[106] Edom's injustice is related to her gloating exaltation over the destruction of Jerusalem in 587 B.C.E. Obadiah's DOL is explicitly stated in terms of a *lex talionis*.

The DOL is portrayed as Yahweh's compensatory retribution to both Edom and the nations.[107] The reference in Obad 15 is in the manner of a *ius talionis* of divine justice.[108] There is a text-critical decision which needs to be made by scholars. It has been customary since Wellhausen to reverse the order of v. 15 to make 15a the introductory remark to the oracle against foreign nations.[109] The motif is compared to the cup of Yahweh's wrath, from which Jerusalem has already partaken (587 B.C.E.). Edom, together with the other nations, are about to drink from the same cup. The DOL in Obadiah is clearly an event of war, However, it is an eschatological era in which Yahweh's kingdom completely extends its hegemonic rule from Zion over Edom and Philistia (vv. 18-21).

This idealized time of salvation never came to fruition in the postexilic age. The historical setting of Obadiah's composition was sometime in the late sixth century.[110] The manifestation of Edom's day came sometime during the fifth century B.C.E.,[111] shortly after Malachi's prophecy (Mal 1:3-5), and after which the Nabataeans effectively assumed and replaced the Edomite territory.[112] The Day,

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[106] G. von Rad, "The Origin and Concept of the Day of Yahweh," 103.
[107] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 138.
[108] Barton, *Joel and Obadiah*, 128.
[109] See Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 159. Barton, *Joel and Obadiah*, 151.
[110] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 131.
[111] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 131.
[112] Sweeney, *The Twelve Prophets: Volume 1*, 281.

for Obadiah, was similar to the book of Joel in the respect that it treated the eschatological age of Israel as particularistic. The DOL, however, was not pictured in apocalyptic terminology, as in Joel 3-4. Obadiah focused on recapturing the ancient boundaries of the nation as they were under King David, thus firmly establishing Yahweh's rule in Zion.[113] Kingship, in Obadiah, was replaced by Yahweh's dominion, but led by human saviors who arose out of Zion.

2.6.3.6. *Conclusions to the Overview*

Having briefly noted the canonical literature in which the DOL is found, one can now approach Joel's use of the term. Having stated that Joel is a *Schriftprophet*,[114] one can note, in the above discussion, the literature which is most likely available to this prophet. Joel is closely associated with the cultic establishment in Jerusalem. This attachment explains his access to such literature and or traditions.

The DOL was known to Joel from the above sources as a Day of Yahweh's retribution against Israel (Amos), against Jerusalem, and other nations (Zephaniah, Ezekiel 13:5 and Obadiah[115]) and against Babylon, Edom and Egypt together with all the nations (Isaiah, Obadiah, and Ezekiel). Zephaniah saw the Day as bringing about a universal salvation, where all peoples were to call upon the name of Yahweh. Joel particularized Zephaniah's concept, but did not maintain the note of universalism in his purview. There was no turning of the nations to Yahweh in Joel. He utilized much of Zephaniah's theophany language in ch. 2. The exaltation of Zion[116] was a category which this prophet used in the eschatological restoration of Jerusalem (Zeph 3:14-18). The concept of Zion was *central* to Joel's message. He built upon the Zion tradition, especially from Obad 17 as it related to the term which he cited in 3:5.

The DOL was perceived as a time which inaugurated the return of Yahweh's hegemonic rule over the old Davidic kingdom (Obad 21). It was perceived as ushering in an eschatological era with the restoration of Israel to its land (Isa 13-14, Zeph 3 and Obad 19-21).

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[113] See Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 169; and Barton, *Joel and Obadiah*, 157.

[114] Wolff, *Joel and Amos,* 11.

[115] The idea of Jerusalem's DOL has to be retrospectively conceptualized from the context of Obadiah.

[116] Kselman, "Zephaniah, Book of," *ABD* 6:1077-8.

The editor of Isa 13-14 paved the way for the DOL motif to be expanded upon by Joel (chs. 3-4) with proto-apocalyptic ideologies. Joel recontextualized the מַשָּׂא of Babylon (Isa 13), along with its metaphoric proto-apocalyptic notions, to describe the theophanic threat of the DOL in 2:10. It was not until ch. 3 that the concept morphed into an actual semi-apocalyptic ideology (Joel's major contribution). The threat of the Day of Yahweh in Joel 2 was real because it formed the basis for the communal lament. Had the DOL materialized in ch. 2, with the failure of the nation to repent, it would not have taken on a literal proto-apocalyptic manifestation, as pictured in ch. 4. Thus, there were two conceptions of the DOL. One was historically anchored with apocalyptic metaphors, and the other, ahistorical and proto-apocalyptic. The proto-apocalyptic conception of the motif complex only developed after the favorable answer came from Yahweh.

It is very important to note the lament genre which is attached to the DOL concept. The command to lament is also significant for Joel 1:5-20. The association of funerary mourning and lament is appropriate to the concept of the DOL in Ezek 30, Amos 5, and Isa 13-14,[117] because it deals with the notion of the military overthrow of nations in the event of war. The inescapability of the DOL is also attached to the threat of exile in Amos 5:27.

Joel capitalizes upon the liturgical theme of lament, but incorporates it via the cult. Joel exploits the funerary topic with his paronomasiaic allusion to כְּשֹׁד מִשַּׁדִּי from Isa 13. Joel picks up the DOL threat as the final supporting basis for the national fast and lamentation at the temple. Thus, the liturgical motif that has been associated with the Day of Yahweh in Amos, Zephaniah, and Ezekiel, has become recontextualized in Joel's highly liturgical text.

This overview has noted that the DOL is associated with war in every context previous to Joel. Ezek 13:5 portrays the DOL as a day of battle particularly well. Joel's prophetic work is the exact opposite of the Jerusalem prophets prior to 587 B.C.E. He warns the people (2:1), and offers up prayers (1:15-20), in order to avert the coming Day. Joel represents the faithful watchman who blows the trumpet at the approaching enemy (2:1-11).

The motif of theophany is readily observed in Zephaniah, with

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[117] Sweeney, *Isaiah 1-39 with an Introduction to Prophetic Literature*, 218.

the association of clouds, thick darkness and the sound of the *shofar*. All these elements are associated with Yahweh's theophany on Mt. Sinai (Exod 19:16; Deut 5:22), and are transferred to the DOL.[118] Joel adapts these elements for his depiction and incorporates them into the approaching metaphoric locust army of 2:1-11.

The prophet has incorporated three main ideas of his motif complex from Obadiah. These are the particularism of Israel, the kingship of Yahweh, and the Day as an event of war. He follows Obadiah's picture of Yahweh's rule in Zion, but recontextualizes it as a proto-apocalyptic event. Joel builds on their ideas and combines and resignifies their meanings in order to make his own contribution to the ongoing development of the motif.

2.6.4. *Defining the Term Eschatology in Connection with the Day of Yahweh*

Eschatology, as a term, needs to be defined in OT studies, since the term comes to us as a *stepchild* from Christian theology. The term *eschatology*, as it is known from NT study, concerns the doctrine of *last things*. This is often confusing when applied to OT studies. The DOL in NT studies has undergone a vast transformation by the evolving (intertextual) theology of the early church. In OT study it is helpful to distinguish between two uses of the term *eschatology*. The first usage is an event that takes place within history and is *this-worldly*.[119] This historical notion of eschatology involves a significant social reorientation to the future surrounding the events of 587 B.C.E.

Eschatology has been a difficult term to define, especially in relation to the closely related subject of *apocalypticism*. Petersen's comments are helpful in the distinction between these two terms. He tells us that all apocalypticism contains a measure of eschatology, but not all eschatology contains apocalypticism.[120] Nevertheless, in his article, Petersen notes the sources for both apocalyptic and eschatological OT texts. He also states that a hallmark of apocalyptic literature is that

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[118] T. Hiebert, "Theophany in the Old Testament," *ABD* 6:509. Sweeney, *The Twelve Prophets: Volume 2*, 508-9.

[119] H. Preuss, *Old Testament Theology*, (OTL vol. 2; trans. Leo Perdue; Louisville: Westminster John Knox Press, 1996), 251.

[120] D. L. Petersen, "Eschatology (Old Testament)," *ABD* 2:576.

it is introduced by a vision report.[121] Apocalyptic texts are primarily found in two blocks of literature. Petersen calls the first block "early apocalyptic," which is located in Isa 24-27; Zech 9-14; and Joel 3-4. The second block of literature he terms "developed apocalypticism," which refers to Dan 7-12.[122] One should note that he includes Joel in the apocalyptic literature, but according to his definition Joel does not fall into his category of apocalyptic literature. Nowhere in Joel is there a speech that is introduced by a vision report. Petersen does not discuss this matter.

The problem that exists is between the use of the terms apocalyptic, apocalypticism, and apocalypse. Helpful in this discussion are the issues which Koch, Collins, and Cook have raised relevant to this discussion. Koch makes the essential distinction between apocalypse and apocalyptic. He states that the former refers to a literary genre, and the latter to historical movements. These movements are marked by ideologies of an imminent end of the world, cosmic catastrophes, periodization of times, angelic and demonic activities, a paradisiacal future salvation, the establishment of the kingdom of God, and a royal mediator.[123] Collins is responsible for identifying an apocalypse as:

> … a genre of revelatory literature with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial insofar as it involves another supernatural world."[124]

According to this literary definition, the book of Joel clearly does not fall into the category of an apocalyptic genre, and rightly so. However, the book contains several elements of an apocalyptic worldview as noted by Koch and Cook. The book proclaims the end of the world through the DOL motif (4:14). It also contains an early form of the periodization of eschatological time (3:1, 4:17-18a), a paradisiacal future salvation (4:18b-21), cosmic catastrophes (3:3-4 and 4:15-16), and the use of symbolisms or ciphers (*the Northerner* in

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[121] D. L. Petersen, "Eschatology (Old Testament)," *ABD* 2:576.

[122] D. L. Petersen, "Eschatology (Old Testament)," *ABD* 2:576.

[123] Klaus Koch, *The Rediscovery of Apocalyptic* (SBT 2/22; trans. M Kohl; Philadelphia: Fortress Press, 1981) 28-34.

[124] John J. Collins, "Introduction: Towards the Morphology of a Genre," in *Apocalypse: The Morphology of a Genre* (ed. John J. Collins; *Semeia* 14; Atlanta: Society of Biblical Literature, 1979), 9.

2:20 and *Valley of Jehoshaphat* in 4:12). The book contains an extremely large amount of intertextual allusions for its size, denoting a learned scribal activity. Lastly, the book makes mention of angelic warriors who execute divine wrath against the nations at Jerusalem on the Day of Yahweh (4:11, 13).

Hanson has shown that limiting the term apocalyptic to literary criteria alone excludes many Old Testament texts, which contain an apocalyptic world view.[125] Most scholars lump Joel chs. 3-4 into the category of proto-apocalyptic literature. This view has been asserted most forcefully by Cook and Wolff, who see Joel's eschatology as proto-apocalyptic, or as an incipient form of apocalypticism.[126] Note how Cook describes early apocalyptic texts of the Persian era:

> Their new apocalyptic imagination gropes to unveil transcendent reality, including celestial glory and terrestrial evil. It sees history approaching a crisis when the powers of heaven will intervene on earth with universal, incontestable consequences. It claims a new eon is coming, which appears otherworldly in comparison to life as readers now know it. In this new eon, mythological ideals of international and environmental harmony will become tangibly real on the planet.[127]

Cook rightly understands that the book of Joel contains elements of an apocalyptic imagination and worldview. Joel's contribution to the apocalypticism involves the *intertextual* transformation of the DOL motif into a proto-apocalyptic event, where the enemies of Israel are destroyed by Yahweh and his heavenly warriors (4:9-17). The DOL ushers in a paradisiacal otherworldly era with Yahweh's habitation in Zion (4:18-21).

Helpful also is Hanson's clear distinction between prophetic eschatology and apocalyptic eschatology. The former emphasizes God's activity within the historical realm, while the latter emphasizes God's activity in a cosmic realm, that dissolves history and opens up a new era.[128] These two ideologies are both represented in the book

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[125] Paul D. Hanson, *Old Testament Apocalyptic* (IBT; Nashville:Abingdon, 1987), 25-26.

[126] Stephen L. Cook, *The Apocalyptic Literature* (IBT; Nashville: Abingdon, 2003), 28, 31-35, 91-92, 105-111. Cook, *Prophecy and Apocalypticism*, 172. Wolff, *Joel and Amos*, 12. John J. Collins, "From Prophecy to Apocalypticism: the Expectation of the End," in *The Encyclopedia of Apocalypticism Volume I The Origins of Apocalypticism in Judaism and Christianity* (ed. John J. Collins; New York: Continuum Publishing Company, 1998), 131.

[127] Cook, *Apocalyptic Literature*, 92.

[128] Paul D. Hanson, *The Dawn of Apocalyptic: the Historical and Sociological Roots*

of Joel. The use of prophetic eschatology can be clearly observed in the first half of his two-staged recognition formula. Chapter 2:21-27 addresses Yahweh's promise of rain, to bring about an agricultural restoration to the drought and locust plagues. This clearly shows Yahweh's saving activity of Zion within the historical realm. An incipient form of apocalypticism can be seen in 3:1-4:21, where it is accompanied by cosmological disturbances of the sun, moon, and stars at the theophanic approach of Yahweh. This new section reverses the DOL threat of 1:15 and 2:1-11 by depicting a proto-apocalyptic version, and ushers in a paradisiacal era of Edenistic proportions. The terminology of apocalyptic eschatology may be deemed outdated, but for the book of Joel this language is descriptive of its contents.[129]

John Barton's definition of the term eschatology is worthy of notice, and also clearly separates it from apocalypticism in a way similar to Hanson.

> ... *eschatology* often refers to a complex of events to do with a decisive change in the world—not involving an "other-worldly" perspective, which hardly occurs within the biblical canon, but certainly betokening a radical break with the ordinary progress of history. We call a prophetic hope or fear eschatological if it describes a situation in which things will never be the same again, and usually in works from the Second Temple period this means that Israel (or a chosen remnant of Israel) will enjoy previously unimaginable prosperity and divine blessing, and its opponents will be crushed or eliminated.[130]

Allen has also similarly stated that OT eschatology is developed in the postexilic era. He understands that eschatology is inaugurated with the events surrounding 587 B.C.E., and especially with the return of the exiles to Israel. He, likewise, maintains that there is a future aspect of eschatology as well. The postexilic era is an interim epoch between which salvation has a past and future perspective.[131] It is in this context that one must deal with the term eschatology in Joel 1- 2, where the DOL has a *this-worldly* perspective of eschatology, just as it does in Isa 13.

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of Jewish Apocalyptic Eschatology (rev. ed.; Philadelphia: Fortress Press, 1979), 11-12.

[129] For the use of the terms *apocalyptic discourse* and *apocalyptic rhetoric* see Greg Carey, "Introduction: Apocalyptic Discourse, Apocalyptic Rhetoric," in *Vision and Persuasion: Rhetorical Dimensions of Apocalyptic Discourse* (eds. Greg Carey and L. Gregory Bloomquist; St. Louis: Chalis Press, 1999) 1-17.

[130] Barton, *Joel and Obadiah*, 27.

[131] Allen, "Images of Israel: The People of God in the Prophets," 163-164.

The second way in which eschatology is to be defined is in an apocalyptic sense. It is ahistorical and *other-worldly*. This type of eschatology is present in Joel 3-4, where the concept of history has dramatically been altered.[132] Here, the description of history verges on apocalypticism. Therefore, the DOL motif in chs. 3-4 is best understood as either proto-apocalyptic or an incipient form of apocalypticism.[133]

Joel's early form of apocalypticism is a prime example of the way that this type of an ideological worldview grows out of a crisis mentality.[134] His apocalypticism has its roots in an age of foreign domination that is compounded by two severe ecological disasters (drought and locust plague). Powerlessness and insignificance are the matrices where the *apocalyptic imagination* is formed.

Joeline apocalypticism should also be viewed as a hierocratic stepchild of Ezekiel's proto-apocalypticism. He builds upon the motif of Ezekiel's Northerner, salvation of Zion, outpouring of Yahweh's spirit and the paradisiacal temple motif (chs 37-48). These proto-apocalyptic ideologies are all intertextualized into the motif complex of the DOL. Joel's closeness to the Jerusalem cultus shows that he is not a *peripheral* cultic prophet, but one who is aligned within the elite power structure of Judea. The prophet's learned scribalism, likewise, closely connects him within a heirarchical privileged group. Intertextuality and the use of allusion are the communicative means through which the *apocalyptic imagination* is expressed.[135] Joel refracts his *ideological culture* through the medium of Israel's prophetic literature.[136]

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[132] Gray, "The Day of Yahweh in Cultic Experience and Eschatological Prospect," *SEA* (1974): 8.

[133] Allen, "Some Prophetic Antecedents of Apocalyptic Eschatology and Their Hermeneutical Value," *ExAud* 6 (1990): 22. Cook, *Apocalyptic Literature*, 28.

[134] Hanson, *Old Testament Apocalyptic*, 28. Mitchell Reddish, *Apocalyptic Literature: A Reader* (Peabody: Hendrickson, 1990) 24. David Hellholm, "The Problem of Apocalyptic Genre and the Apocalypse of John," in *Early Christian Apocalypticism: Genre and Social Setting* (ed. A. Yarbro Collins, *Semeia* 36; Decatur: Scholars Press, 1986) 27.

[135] L. Gregory Bloomquist, "Methodological Criteria for Apocalyptic Rhetoric," in *Vision and Persuasion: Rhetorical Dimensions of Apocalyptic Discourse* (eds. Greg Carey and L. Gregory Bloomqust; St. Louis: Chalis Press, 1999) 184-185, 192-198. Cook, *Apocalyptic Literature*, 64, 108.

[136] Bakhtin, "Discourse Typology in Prose," in *Readings in Russian Poetics: Formalist and Structuralist Views* (eds. Ladislav Matejka and Krystyma Pomorska; Cambridge: M.I.T. Press, 1971), 195.

Collins' synthesis of both Hanson and Cook's work adheres to the proto-apocalyptic group to which Joel belongs. Collins makes clear that not all proto-apocalyptic groups are marginal to Judean society, but they are very much so in their relation to the greater culture of the Persian empire.[137] These groups perceive their inabilities on the human level to deal with the political entities over whom they have no power. This perspective is very evident in Joel 4:1-3 and 4:4-8. In this section the prophet outlines the nation's bondage and enslavement to the hegemonic nations who control Jerusalem. Thus, Joeline proto-apocalypticism is well defined by its marginality within the Persian empire. Its roots come out of Ezekiel 37-38 and 47 and Isa 13, which have their own incipient form of apocalypticism. Joel, their stepchild, builds upon their concepts through the DOL motif with an apocalyptic accent. It is a transitional book that has it roots firmly in both prophetic eschatology, and a burgeoning form of apocalyptic eschatology. The book provides for us a vantage point from which to view the popularization of an early form of hierocratic apocalypticism. Its function is to offer a transcendent hope to a powerless, marginalized people in the small province of Yehud of the Persian Empire.[138] Intertextually, the DOL functions apocalyptically as a *protest ideology* in opposition to Judea's political efforts to resolve the captivity of Jerusalem and Zion (Obad 21).[139]

2.7. *Joel's Use of Scripture in 1:15: The Day of Yahweh Motif*

2.7.1. *The Liturgical Context of the Day of the Lord Motif in Joel 1:15-20*

After the prophet has given the general call to attention in vv. 2-4, he follows it up with individual calls for lamentation to specialized groups. Each call is given its own specific cause for mourning (vv. 5-13), which is usually introduced by a כִּי clause. Finally, instructions

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[137] Collins, "From Prophecy to Apocalypticism: the Expectation of the End," 133.

[138] Hellholm's thesis of the function of apocalyptic literature is a useful model for the book of Joel. Hellholm, "The Problem of Apocalyptic Genre and the Apocalypse of John," 27. For the historiographical background for life in the Persian era see J. Maxwell Miller and John H. Hayes, *A History of Ancient Israel and Judah* (Philadelphia: Westminster Press, 1986) 429-436.

[139] For understanding the function of apocalyptic literature as a form of protest see: Reddish, *Apocalyptic Literature: A Reader*, 25.

are given for the priests to direct the general populace in a temple fast of lamentation (v. 14).

In view of the macro unit stretching from 1:2-20, the topic of the Day of Yahweh climaxes as the leading cause for the liturgical call to lament. All that has gone before has paved the way for v. 15. It is here that the prophet utters an actual cry of lament in v. 15a*α* אֲהָהּ לַיּוֹם. Most interpreters understand the DOL to be part of the actual lament.[140] Allen correctly sees that v. 15 functions to provide a compelling cause, or call for lamentation,[141] and may also contain the lamentation itself, functioning with dual purposes. The prophet's three individual calls of lament are situated immediately after the communal call to lament. These are the prophet's own private fragmented laments. Structurally, however, their function *in situ* act both as a climax to 1:5-24 and as a proleptic catalyst to 2:1-17.

Verse 15 opens with a cry of lament taken from Ezek 30:2. In verse 15, Joel's lamentation of the Day of Yahweh is itself a midrashic complex of alluded phrases, which he places in their mouths as the vehicle by which to approach God on the day of the temple fast. It is at once both a lament and compelling cause for alarm, since the echoed verse contains the purpose clause כִּי detailing the Day's nearness.

Verses 15-20 consist of three fragmented segments of actual descriptive laments. The first lament (1:15a אֲהָהּ לַיּוֹם) is part of Joel's recontextualized adaptation of Ezekiel's cry (30:2). The prophet has already mentioned the locusts' destruction of the land, and it effects upon temple sacrifices (מִנְחָה וְנֶסֶךְ). In vv. 16-18, Joel has blended both the locust destruction and a drought lament together, which forms the second fragmented lament.[142] It is important to note that v. 16 points out the *present* destruction by the phrase: הֲלוֹא נֶגֶד עֵינֵינוּ אֹכֶל נִכְרָת. In this way, the destruction that both the locusts and drought have brought show the beginning of a famine.

The function of the DOL culminates as the primary basis for the call to a national communal lament. It is to be understood in contradistinction to the individualized laments in vv. 5-13. The DOL

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[140] Barton, *Joel and Obadiah*, 58; Coggins, *Joel and Amos*, 33; R. Dillard, "Joel," *The Minor Prophets: An Exegetical and Expository Commentary* (ed. Thomas Edward McComiskey, vol. 2; Grand Rapids: Baker Book House, 1992), 266. Sweeney, T*he Twelve Prophets: Volume 1*, 160. Wolff, *Joel and Amos*, 22-23.

[141] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 59.

[142] Barton, *Joel and Obadiah*, 62.

is a well known concept to his audience, which they perceive as a militaristic threat. This is something far worse than the present ecological calamities. All preceding occurrences of the DOL before Joel have a military concept conjoined to them. Therefore, the DOL becomes the *ultimate* grounds for the present call for a temple fast. The causal use of כִּי leads to this conclusion. The locust and drought have become precursors/*Vorläufern* of the DOL, and formed the catalyst for the temple lament.

The topic of the DOL in v. 15 is taken up again in 2:1-11, which directly expands and develops the whole concept with theophanic and militaristic descriptions. This unit is separated by the laments in vv. 16-20. The literary setting of the DOL in Joel 1:15 is completely liturgical in its contextual environment, as the driving force behind the communal lament. This structural analysis confirms Bourke's findings of the liturgical setting for the DOL in both chs. 1-2.[143]

2.7.2. *The Appropriation of the DOL Motif in 1:15*

The following texts are noted to show their contexts, which help in evaluating their intertextual appropriation (Ezek 30:1-10, Isa 13:1-17). Note the correspondences of the DOL in Joel, Ezekiel and Isaiah:

Joel 1:15 אֲהָהּ לַיּוֹם כִּי קָרוֹב יוֹם יְהוָה וּכְשֹׁד מִשַּׁדִּי יָבוֹא׃
Ezek. 30:2 בֶּן־אָדָם הִנָּבֵא וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה הֵילִילוּ הָהּ לַיּוֹם׃
Ezek. 30:3 כִּי־קָרוֹב יוֹם וְקָרוֹב יוֹם לַיהוָה יוֹם עָנָן עֵת גּוֹיִם יִהְיֶה׃
Isa 13:6 הֵילִילוּ כִּי קָרוֹב יוֹם יְהוָה כְּשֹׁד מִשַּׁדִּי יָבוֹא׃

In Joel 1:15, the narrator has achieved his intended goal in calling for a national lament by citing the threat of the יוֹם יְהוָה. Joel appropriates his DOL motif through a midrashic complex of two other DOL texts. These texts are oracles uttered against the nations (Ezek 30:2 and Isa 13:6). The text from Ezekiel is to be included, based on Joel's modified use of the interjection אֲהָהּ. Note Ezekiel's variant spelling of the interjection הָהּ. Joel's appropriation is to be assumed by the parallel use of the term "Day," with the inseparable prefixed preposition לְ. Note Joel's phrase אֲהָהּ לַיּוֹם and Ezekiel's phraseology: הָהּ לַיּוֹם. It is to be noted that both OAN oracles attach this funerary lament to build up their motif complex of the DOL as a presage of Babylon and Egypt's *dénoument*. Joel consciously chooses both Ezekiel and Isaiah for their explicit use of the DOL,

[143] Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 5-31.

and for their use of the lament genre. Note the identical imperative verb for lament in Isa 13:6 הֵילִילוּ כִּי קָרוֹב יוֹם יְהוָה. This builds up Joel's own call to lamentation, and shows that he intentionally formulates his own DOL motif from these passages.

Other passages, which are possibly appropriated in 1:15 are Zeph 1:7: כִּ֚י קָר֣וֹב יוֹם־יְהוָ֔ה כִּֽי־הֵכִ֥ין יְהוָ֖ה זֶ֑בַח הִקְדִּ֖ישׁ קְרֻאָֽיו׃ and the reference in Obad 15: כִּי־קָר֥וֹב יוֹם־יְהוָ֖ה עַל־כָּל־הַגּוֹיִ֑ם. Although they contain the same statement of the *nearness* of the Day of Yahweh, only Isa 13 follows with the paronomasia of שׁד and שַׁדַּי. Therefore, in 1:15 Joel's dependence on Ezek 30 and Isa 13 is assumed.

Establishing the Diachronical Priority of Ezekiel 30 and Isa 13
A. Ezekiel 30

The first task is to establish a diachronic priority between the books, in order to determine upon whose part the textual dependency belongs. The dating of the book of Ezekiel has engendered a wide variety of scholarly opinions. At the beginning of the twentieth century, Driver states concerning the book of Ezekiel that "No critical question arises in connexion with the authorship of the book, the whole from beginning to end bearing unmistakably the stamp of a single mind."[144] Later, beginning with German scholars, exegetes begin to doubt this assumption. They understand that the composition of Ezekiel has undergone major revisions. Hölscher concludes that the prophet Ezekiel is responsible for only 170 verses out of the whole book. The remainder of the book is the work of redactors dating to sometime before Ezra-Nehemiah.[145] Hölscher's view represents the furthest extreme among the minimalists.

Zimmerli does much to bring the prophet Ezekiel back into the actual writing of the book. He takes a more mediating position, but understands that the book contains redactional levels which stem from his disciples.[146] The tendency since Zimmerli has been toward crediting further authorship to the prophet than what has

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[144] S. R. Driver, *An Introduction to the Literature of the Old Testament* (ITL; New York: Charles Scribner's Sons, 1916), 279.

[145] G. Hölscher, *Hesekiel—der Dichter und das Buch*, (BZAW 39; Berlin: Walter de Gruyter, 1924).

[146] W. Zimmerli, *Ezekiel 1: A Commentary on the Book of the Prophet Ezekiel, Chapters 1-24* (Hermeneia; trans. Ronald E. Clements; Philadelphia: Fortress Press, 1979), 68-74.

been granted to him in the past. This can be most readily seen in the work of Moshe Greenberg,[147] who essentially sees the book in the manner that Driver does. Wevers[148] and Allen[149] are among a large consensus of recent commentators who view Ezekiel's composition in accordance with the dating given in the text. They incorporate editors who oversee the completed text in the exilic period. Wevers maintains that whoever the editor of Ezekiel's prophecies is, he most likely belongs in the exilic era (6th century).[150] Allen sees the work of the editors as being completed sometime in the 550's in the Babylonian era.

The recent dating of Ezekiel by Sweeney places the book in the Babylonian exilic era. He sees the prophet as a Zadokite priest in the exile. Ezekiel's vision of the temple results in motivating its rebuilding in the early period of the Persian empire.[151] Boadt understands that the editing of the book takes place during the Babylonian hegemony. The prophet never condemns Babylon, and the issue of the temple, according to Boadt, places this book before the Persian era.[152] Older commentators such as Zimmerli generally take Ezekiel to be the product of the Persian era.

The results of current research largely confirm that the editing of the book of Ezekiel is earlier than the book of Joel. The text of Ezekiel, according to the scholarly consensus above, assumes its final editing within the Babylonian era. Therefore, it is safe to assume Joel's dependency on the book of Ezekiel.

B. Isaiah 13

The use of Isa 13 by Joel is assumed by all commentators, but a word concerning dating should be noted. Some commentators, like Watts and Erlandsson, have dated Isa 13 ff. to 701 B.C.E., assuming it to be an oracle concerning the destruction of the Neo-Babylo-

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[147] M. Greenberg, *Ezekiel, 1-20 A New Translation with Introduction and Commentary* (AB 22; Garden City: Doubleday & Company, 1983), 17.

[148] J. W. Wevers, *Ezekiel* (NCB; Camden: Thomas Nelson and Sons, 1969), 23.

[149] Allen, *Ezekiel 1-19*, xxvi.

[150] Allen, *Ezekiel 1-19*, 29.

[151] M. Sweeney, *Ezekiel: Zadokite Priest and Visionary Prophet of the Exile*, (The Institute for Antiquity and Christianity, Occasional Papers 41, 2001), 23-24. See also Odell, "You are What You Eat: Ezekiel and the Scroll," *JBL* 117 (1998): 229-248.

[152] L. Boadt, "Ezekiel, Book of," *ABD* 2:718-720.

nian kingdom in 689 B.C.E. Erlandsson notes this on the basis of Isa 14:24-27, which describes the Assyrian army's approach. This is certainly outside of the time frame of the Neo-Babylonian era. Furthermore, both Erlandsson and Kaiser note that Jer 51 is dependent upon Isa 14. Kaiser understands that this poses more problems for the commentator than can be easily answered.[153] He concludes that chs. 13-14 have undergone a further redaction by Second Isaiah in the exilic period. This editing includes the mention of Assyria in its first draft (early seventh century), and the later editing shows the Medes as the destroyers of the Neo-Babylonian empire. This redactional conclusion has become the overwhelming consensus to the problems that face interpreters. Sweeney places the date for the final composition somewhere between 545 and 539 B.C.E. He does this on the basis that 13:17 mentions the Medes, who did not destroy Babylon in 689 B.C.E.[154] The general consensus favors a second redaction because of the reference to the Medes. On this basis, one can assume that Joel's book is later than that of Isaiah and his editors.

2.7.3. *The Resignification of the Day of Yahweh Motif in 1:15*

In this section the intentions of the prophet will be discussed, but in close dialogue with the antecedent voices of others.

> All words have the "taste" of a profession, a genre, a tendency, a party, a particular work, a particular person, a generation, an age group, the day and hour. Each word tastes of the context and contexts in which it has lived its socially charged life; all words and forms are populated by intentions. The word in language is half someone else's. It becomes "one's own" only when the speaker populates it with his own intention, his own accent, when he appropriates the word adapting it to his own semantic and expressive intention. Prior to this moment of appropriation, the word does not exist in a neutral and impersonal language (it is not, after all, out of a dictionary that a speaker gets his words!) but rather it exists in other people's mouths, in other people's contexts, serving other people's intentions: it is from there that one

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[153] J. Watts, *Isaiah 1-33* (WBC 24; Waco: Word Books, 1985), 199. S. Erlandsson, *The Burden of Babylon: A Study of Isaiah 13:2-14:23* (ConBOT 4; trans. George Houser; Berlingska: Lund, 1970), 165-166. O. Kaiser, *Isaiah 13-39 A Commentary* (OTL; trans. R. A. Wilson; Philadelphia: Westminster Press, 1974), 10.

[154] M. Sweeney, *Isaiah 1-39 with an Introduction to Prophetic Literature* (FOTL 16; Grand Rapids: Eerdmans, 1996), 231. For similar results see also H. Wildberger, *Jesaja* (BKAT X/2; Neukirchen-Vluyn: Neukirchener Verlag, 1978), 511.

> must take the word and make it one's own. And not all words for just anyone submit equally easily to this appropriation, to this seizure and transformation into private property: many words stubbornly resist, others remain alien, ... Expropriating it forcing it to submit to one's own intentions and accents, is a difficult and complicated process.[155]

It is highly apropos that Bakhtin speaks of *the day* of a word. An-*other*-voice of the Day of Yahweh, which Joel resignifies, comes to his readers *fully inhabited and socially charged*. In this section, the reader encounters the dialogical word as a means of pedagogical instruction.[156]

It has been clearly demonstrated above that Joel's appropriation of the DOL motif comes from the OAN prophetic texts in Isaiah and Ezekiel. This is a very important point to note, because one hears those prophetic intentions still attached to the text. Joel's adaptation of the concept is set in sharp contradistinction to their antecedent voices. One must note that the DOL stems from passages which assume that the Day of Yahweh would be a Day of God's vindication against the enemies of Israel. However, Joel's use of his precursor texts reverse the intentions of his predecessors.

The function of the midrashic complex in 1:15 has two main thrusts. The dominant first voice deals with the theme of judgment in warfare, where "the Day comes as a destruction from the Almighty" (Isa 13:6). Joel has appropriated the phrase, but his ability to own and *repopulate* it with his own intentions resists his privatization. However, this lack of control is precisely the purpose for the appropriation. This is the thrust of Bakhtin's hermeneutic in the metalingustics of double-voiced speech. Joel has adapted the voice of his predecessors in exchange for a new threat of an-*other* Day of the Lord that looms over Judea. The intertextual web guides the reader to understand that the threat is caused by their own disobedience, just as it is in Isa 13:6 for the Babylonians. This is an oracle uttered against Babylon for her own sinfulness. Joel democratizes the Day of Yahweh; it is not just an alien ideology reserved for Israel's enemies, but a universal truth of divine justice.

The regathering of the community in 539 B.C.E. generally begins

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[155] M. Bakhtin, *Dialogic Imagination*, 293-294.

[156] M. Bakhtin, *Speech Genres and Other Late Essays* (eds. Caryl Emerson and Michael Holquist; trans. Vern W. McGee; Austin: University of Texas Press, 1986), 133.

the eschatological era of the restoration of Israel. However, in the Second Temple period before Joel, no prophet uses this term as a viable threat to Judah's own existence. The nation is looking for the eschatological Day of Yahweh to be realized in this expectant period of Israel's reconstitution. At the time of Joel (ca. mid 5th century B.C.E.), the Judean community is a small province in the satrapy of the Persian empire beyond the river (Ezra 7:25-26).[157] But unlike Joel, the Judeans have no expectation that Yahweh again threatens to take the people into captivity through an enemy invasion, such as that prophesied through Zeph 1-2. Joel's intertextual use of the DOL motif and call to repentance is designed as a corrective means to de-establish their false *theologization* of life that has brought them into judgment.

The second function of the midrashic allusion serves as a supporting factor for the call to communal lament. This genre deals with the loss of national existence. It is important to note the prophetic oracles from which Joel chooses to craft his DOL motif, because they add credibility to the logic of his appropriation. His first allusion comes from OAN oracles, not ones aimed at Jerusalem (Zeph 1 and Ezk 13:5) or Israel (Amos 2:18-20). This helps build his motif of reversals. It is appropriate that the first part of Joel's allusion in the midrashic complex of the DOL is a reference to *Egypt*. This falls into place with his theological agenda of reversing the role of Egypt so that it applies the Judeans (1:2-4).

Both Babylon and Egypt have become the special objects of Yahweh's wrath. The DOL in Ezek 30 instructs the Judeans not to set their hopes on Egypt as a safe haven. As for the Isaiah 13:17, the demise of Babylon comes from Cyrus the Persian, who peacefully captures Babylon in 539 B.C.E. Concerning the topic of the DOL, it is important to underscore that these events take place in *history*. Furthermore, they take place without an apocalyptic manifestation of Yahweh, even though the language of the Isaianic passage is apocalyptically construed.

The DOL, in both Ezekiel and Isaiah, conforms to Everson's perception that Yahweh's Day takes place in history and is a repeatable event. According to Joel's sources (Isaiah and Ezekiel), this motif is

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[157] Y. Aharoni et al. *The Macmillan Bible Atlas* (3rd ed.; New York: Macmillan Publishing Company, 1993), 127 ff.

also primarily a concept related to war, which Yahweh orchestrates, but are implemented by means of human armies.[158] It is clear that the motif of the DOL used by Isaiah and Ezekiel has never been conceived of as an apocalyptic event.

Joel incorporates Ezekiel's words (הָהּ לַיּוֹם … כִּי־קָרוֹב יוֹם) because they, likewise, fall into the category of a communal lament.[159] There is a slight variation on the spelling between his use of the exclamatory interjection (אֲהָהּ 1:15) and Ezekiel's (הָהּ 30:2). These are variations of the same word, which denote a *cry of alarm* or a *cry of terror*.[160] This serves in Joel's current literary genre to introduce his *Leitmotiv* of the DOL. Isa 13:6 also takes up the command to lament over Babylon, on account of the Day of Yahweh: הֵילִילוּ כִּי קָרוֹב יוֹם יְהוָה כְּשֹׁד מִשַּׁדַּי יָבוֹא. It is interesting that both Isa and Ezekiel connect the idea of the DOL together with the command to engage in lamentation and should be understood as having influenced his own genre. Note that Joel has structured vv. 5-20 within the genre of lament. The difference between the two laments (Isaiah and Joel) is that the source passages denote the funerary aspect of lament, whereas Joel places the lament within a liturgical call for repentance.

Joel's appropriations are mainly derived from Isa 13, but contain overlapping phrases in both Ezekiel and Isaiah (הֵילִילוּ כִּי קָרוֹב יוֹם יְהוָה כְּשֹׁד מִשַּׁדַּי יָבוֹא). Note how the phrase in Joel 1:15bα begins with readings found in both Isaiah and Ezekiel. This concerns the nearness of the Day (כִּי קָרוֹב יוֹם יְהוָה Isa / כִּי קָרוֹב יוֹם Ezek). The latter part of the verse ends with the paronomasia from Isa 13:6. Thus, Joel is obviously creating a midrashic complex, incorporating two scriptural references highlighting the day's *nearness*. Joel uses this notion of the Day of Yahweh as an imminent threat. It is to be understood in contradistinction to the locust infestation and the drought, both of which have already arrived. The DOL as such can only point in one direction—the end of their national existence.

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[158] See G. von Rad, "The Origin and Concept of the Day of Yahweh," *JSS*, 4 (1959): 97-108, see 97 ff. See also G. von Rad, *Old Testament Theology* (vol. 2 trans. D. M. G. Stalker; New York: Harper & Row, 1965), 119-125.

[159] Allen, *Ezekiel 20-48*, 115.

[160] See L. Koehler and W. Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament* (vol. 1 rev. by W. Baumgartner and J. Stamm; New York: E. J. Brill, 1994).

2.8. *Introduction to the Interpretation of the Locusts in Joel 2*

2.8.1. *The Relationship between Chapters 1 and 2*

Major relationships exist between the locusts (ch. 1) and the enemy's description (ch. 2:1-11). Note the following items:[161] 1) The DOL mentioned in 1:15: כִּי קָרוֹב יוֹם יְהוָה is expanded upon in 2:1-11: כִּי־בָא יוֹם־יְהוָה כִּי קָרוֹב; 2) The mentioning of the locust in 1:6 as a enemy nation כִּי־גוֹי עָלָה עַל־אַרְצִי עָצוּם וְאֵין מִסְפָּר intentionally calls to mind the enemy's descriptions in 2:2: כְּשַׁחַר פָּרֻשׂ עַל־הֶהָרִים עַם רַב וְעָצוּם; 3) This enemy description is further exploited in 2:2 with a conscious allusion to Exod 10:14 by the phrase כָּמֹהוּ לֹא נִהְיָה מִן־הָעוֹלָם וְאַחֲרָיו לֹא יוֹסִף עַד־שְׁנֵי דּוֹר וָדוֹר: (This calls to mind Joel's earlier dependencies on Exod 10 in 1:2-4); and 4) There is an intratextual allusion in 2:3 to 1:19 כִּי אֵשׁ אָכְלָה נְאוֹת מִדְבָּר וְלֶהָבָה לִהֲטָה כָּל־עֲצֵי הַשָּׂדֶה:. The echo is heard in 2:3: לְפָנָיו אֵכְלָה אֵשׁ וְאַחֲרָיו תְּלַהֵט לֶהָבָה כְּגַן־עֵדֶן הָאָרֶץ לְפָנָיו וְאַחֲרָיו מִדְבַּר שְׁמָמָה. The relationship of 1:19 to 2:3 is between the effects of a fire from the drought and the fire which precedes the heavenly army. This concept cements this observation through the use of repetitious words, where the intent of the approaching enemy is to destroy their land (2:3).

A question must be proposed concerning the relationship between the locusts, drought, and the DOL. Why does the book create such interconnecting allusions? The most important reason is that the locusts are the immediate cause of the prophecy. Their imagery is used to describe the enemy sketch (2:2-11), because their physiology provides a morphological analogy by which to depict the military threat. It is a known fact that locust swarms in the ANE have been used to describe enemy invasions. On the basis of Joel's inclination toward the reuse of words, he *intra*textually hybridizes their descriptions to graphically exploit his message.[162] Although relationships

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[161] See these connections in Prinsloo, *The Theology of the Book of Joel*, 40. See also Crenshaw, *Joel*, 130.

[162] Marie-Theres Wacker, "Gottes Groll, Gottes Gütte und Gottes Gerechtigkeit nach dem Joel Buch," in: *Das Drama der Barmherzigkeit Gottes: Studien zur biblischen Gottesrede und ihrer Wirkungsgeschichte in Judentum und Christentum* (SBS 183; ed. Ruth Scoralick; Stuttgart: Verlag Katholisches Bibelwerk, 1999), 107-124 see 108 ff. Her description between the locust and the enemy sketch is termed "intratextual," but her account makes their relationship more blended together so that their separate identities may not be so easily recoverable (209).

are intended to exist between them, their distinctions are not to be completely fused. The DOL is always future oriented in Joel, as well as each time the phrase occurs in the OT. In ch. 1 the locust infestations are a past event, while the DOL is stated as being near (קָרוֹב יוֹם יְהוָה). Therefore, the main purpose for the superimposition of the locusts on to the enemy sketch is for a literary intensification effect to instill terror.[163] It serves to build up the DOL motif on behalf of the prophet's liturgical call to repentance.

2.8.2. *The Form and Contents of Joel 2:1-17*

Joel 2:1-11 continues the resumption of the topic of the DOL. In ch. 1 the Day of Yahweh formed the second basis for the call to lament. With the resumption of the topic, the prophet reissues his call for repentance (2:12-14), together with another call for a temple fast and lamentation (2:15-17). The contents of this unit spell out in exact detail what Joel has in mind when he first makes mention of the DOL in 1:15.

The *Gattung* of 2:1-11, according to Wolff, is an *Alarmbefehl mit Feindschilderung* (command to sound the alarm with a description of the enemy).[164] Moreover, it is a Yahweh speech that can be seen from the phrase בְּהַר קָדְשִׁי, which contains the first person pronominal suffix. Crenshaw considers that all of 2:1-10 belongs to the *Jahwerede*.[165] The DOL forms an *inclusio* to the unit by repeating the phrase in both vv. 1 and 11. Thus, the whole sub-unit is framed by this topic. The concept is portrayed with the motif of theophany. In vv. 1-2aα it is prefaced with the trumpet blast of alarm, and in vv. 10-11 the theophany motif is depicted with cosmic disturbances associated with Yahweh's approach. The bulk of the unit vv. 2aβ-9 provides the description of the approaching army and its effects upon the Judeans and their land.

Closely following the DOL (2:1-11) is the national call to repentance (2:12-17 *Bußruf*). The heart of this call is based on the attribute formula in 2:12-14. Until this point there has been no mention of a possible offer of aid from God. It is clear that vv. 12-14 form the

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[163] In this respect it supports an aspect in favor of Prinsloo's structural analysis. Prinsloo, *The Theology of the Book of Joel*, 123.

[164] Wolff, *Joel and Amos*, 39.

[165] Crenshaw, *Joel*, 117.

heart of Joel's message. Here, the offer of hope is based on Yahweh's compassionate nature, which enables him to relent from evil (2:13). Lastly, the unit repeats an urgent call for a temple fast (2:15-17), where the prophet commands the priests with specific instructions for its implementation.

2.9. *Joel's Use of Scripture in 2:1-11: The Enemy Sketch*

2.9.1. *Joel's Use of Scripture in 2:1aα-β: The Alarmbefehl*

2.9.1.1. *The Appropriation of Scripture in 2:1aα-β*

Particularly important to the task at hand, in the call to alarm, are the passages from Zeph 1:14-16, Hos 5:8, and Jer 4:5-6 and 6:1. Joel's call is inseparable from its attachment to the DOL.[166] The only passage previous to Joel that brings together these two motifs is Zeph 1:14-16. Although Zephaniah's formulation for the *Alarmbefehl* is different, the influence of this passage is undeniable. Joel's use of this motif is made from two imperative verb forms in synonymous parallelism (2:1aα-β: תִּקְעוּ שׁוֹפָר בְּצִיּוֹן וְהָרִיעוּ בְּהַר קָדְשִׁי). Joel has received this tradition combined with the DOL from Zeph 1:14-16, and embellished the tradition euphonically from Hos 5:8 and Jer 4-6 with other additions. The controlling motifs which Zephaniah provides are the characteristics of theophany and the call to alarm for battle. Note that Zephaniah's DOL is a Day of an *Alarmbefehl* and *Lärmzeichen* (יוֹם שׁוֹפָר וּתְרוּעָה), which is in synonymous parallelism, but minus the verb forms. Below are the pertinent references from Zeph 1 which show parallels to Joel 2:1-2aα:

14 קָרוֹב יוֹם־יְהוָה הַגָּדוֹל קָרוֹב וּמַהֵר מְאֹד קוֹל יוֹם יְהוָה מַר צוֹרֵחַ שָׁם גִּבּוֹר׃
15 יוֹם עֶבְרָה הַיּוֹם הַהוּא יוֹם צָרָה וּמְצוּקָה יוֹם שֹׁאָה וּמְשׁוֹאָה יוֹם חֹשֶׁךְ וַאֲפֵלָה יוֹם עָנָן וַעֲרָפֶל׃
16 יוֹם שׁוֹפָר וּתְרוּעָה עַל הֶעָרִים הַבְּצֻרוֹת וְעַל הַפִּנּוֹת הַגְּבֹהוֹת׃

This text provides the initial source from which Joel begins to redevelop his description of the DOL, and the call to alarm in ch. 2. In ch. 1, the text draws directly from Isa 13 and Ezek 30. He builds up this motif using an additional *Alarmbefehl* from other prophetic material at hand.

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[166] See D. Christensen, *Transformation of the War Oracle in Old Testament Prophecy* (HDR 3; Missoula: Scholars Press, 1975), 183-263.

Zephaniah's influence on Joel's account of the call can be established by its correspondences of borrowed metaphors, such as the nearness of the Day of Yahweh (קָרוֹב יוֹם־יְהוָה הַגָּדוֹל), the theophanic darkness (יוֹם חֹשֶׁךְ וַאֲפֵלָה יוֹם עָנָן וַעֲרָפֶל), and the call to alarm (יוֹם שׁוֹפָר וּתְרוּעָה). These ideas are evidently appropriated into Joel's own account. It prompts him to develop more thoroughly the concept of the alarm in his presentation.

The focus of the battle in Zephaniah is not only against Jerusalem (1:12), but also the whole southern kingdom of Judah (1:16, 2:1) including Philistia.[167] The focus in Joel appears to be primarily Jerusalem, based on his terms "Zion and "my holy mountain," together with the description of the army in vv. 3-9. The small size of Yehud as a province in the Persian era must also be taken into account for the recontextualization of the motif with its focus on Jerusalem.[168]

Other accounts of an *Alarmbefehl* can be seen in Hos 5:8, Ezek 3:17, 33:7, and Jer 4:19, 6:17). Joel's prophetic role as a watcher is based on the theme developed in Ezek 3:16 ff.[169] His lexical dependency takes its shape from influences stemming from Hos 5:8 and Jer 4-6. This is confirmed by the close parallel forms found in those passages. Zephaniah's call to alarm functions as a spring board from which Joel takes the idea of this motif and expands it.[170] Joel's knowledge of the Jeremiah passage can be established in his resignification of the *Alarmbefehl*, the darkening of the heavens (Jer 4:23, 28), the description of the army (with *kaph veritatis*), the people's reaction to its approach (Jer 6:22-26), and the all important code word provided in the term "the foe from the north."[171] Note the following correspondences of the trumpet blast of warning and northern enemy in Jer 4:5-6 and 6:1:

4:5 הַגִּידוּ בִיהוּדָה וּבִירוּשָׁלַ֙͏ִם הַשְׁמִ֔יעוּ וְאִמְר֖וּ וּתְקָ֣עוּ שׁוֹפָ֑ר בָּאָ֙רֶץ֙ קִרְא֣וּ מָלֵ֔אוּ וְאִמַּ֖רְתֶּם
הֵאָסְפ֣וּ וְנָבוֹאָ֔ה אֶל־עָרֵ֖י הַמִּבְצָֽר׃ 6 שְׂא֣וּ־נֵ֔ס צִיּ֖וֹנָה הָעִ֑יזוּ אַל־תַּעֲמֹ֣דוּ כִּֽי־רָעָ֗ה אָנֹכִ֛י מֵבִ֥יא מִצָּפ֖וֹן
וְשֶׁ֥בֶר גָּדֽוֹל׃ 6:1 הָעֻ֣זוּ | בְנֵֽי־בִנְיָמִן֮ מִקֶּ֣רֶב֒ יְרוּשָׁלַ֙͏ִם֙ וּבִתְקוֹעַ֙ תִּקְע֣וּ שׁוֹפָ֔ר וְעַל־בֵּ֥ית הַכֶּ֖רֶם שְׂא֣וּ
מַשָּׂ֑את כִּֽי־רָעָ֥ה נִשְׁקְפָ֖ה מִצָּפ֥וֹן וְשֶׁ֖בֶר גָּדֽוֹל׃

[167] Kapelrud, *Joel Studies*, 57.
[168] See Aharoni *et al.*, *The Macmillan Bible Atlas*, 129-130.
[169] J. Jeremias, *Die Reue Gottes: Aspekte alttestamentlicher Gottesvorstellung* (2nd ed.; BibS(N) 31; Neukirchen-Vluyn: Neukirchener Verlag, 1997), 90.
[170] Jeremias, *Die Reue Gottes*, 93.
[171] Bergler, *Joel als Schriftinterpret*, 336-337.

These texts provide close parallels to Joel 2:1a*α* by the blowing of the trumpet beginning in Jerusalem: וּתְקִעוּ שׁוֹפָר בְּאֶרֶץ.[172] There is also the mention of Zion in connection with the raising of a flag to denote the danger of the approaching enemy, which is coordinated with the blowing of the shofar (Jer 4:6).[173] This corresponds with the alarm in Joel 2:1: תִּקְעוּ שׁוֹפָר בְּצִיּוֹן וְהָרִיעוּ בְּהַר קָדְשִׁי. With this parallel, together with the enemy from the north, a good measure of influence can be adduced that Joel has consulted Jer 4-6. In Jer 6:6, Yahweh is called the "Lord of hosts," who summons the northern armies to come against Jerusalem. These allusions and themes function in Joel's book to remind his audience of the horrors of 586 B.C.E.

Joel's development of the call to alarm brings us to a parallel account found in Hos 5:8, which contains the *shofar* blast and the sound of alarm: תִּקְעוּ שׁוֹפָר בַּגִּבְעָה חֲצֹצְרָה בָּרָמָה הָרִיעוּ בֵּית אָוֶן אַחֲרֶיךָ בִּנְיָמִין:. Note how the synonymous parallelism is found in both Hosea and Joel, and also the two imperative verb forms תִּקְעוּ and הָרִיעוּ. The *Alarmbefehl* echoes Hosea's text more perfectly. The localities are exchanged to conform to the new *Sitz im Leben*. The theme of Yahweh's active participation in warfare against these northern sanctuaries of Israel along with the call to alarm shows just how closely these passages are thematically related to each other.[174] Coggins correctly sees Joel's dependence on Hosea, especially in the call to alarm.[175]

Bergler focuses on Jer 4-6 while ignoring Hos 5. His concentration on Jeremiah is, no doubt, due to the numerous thematic connections in Joel. It is important to see Zephaniah as the springboard from which the idea arises, since it is connected with the DOL thematically. Joel develops the lexical allusions through both Hosea and Jeremiah, which are his *Vorlagen* in the pool of scriptural resources. Yahweh's backing of the *Nordfeind* against Jerusalem shows that Joel's reliance on Jeremiah is certain.[176] Joel's clear command is for the

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[172] See Christensen, *Transformation of the War Oracle in Old Testament Prophecy*, 183-263.

[173] J. R. Lundbom, *Jeremiah 1-20 A New Translation with Introduction and Commentary* (AB 21a; New York: Doubleday, 1999), 336.

[174] Wolff, *Joel and Amos*, 44.

[175] Coggins, *Joel and Amos*, 38.

[176] Bergler, *Joel als Schriftinterpret*, 338.

alarm blast to be sounded from Zion. The theme of Zion's threatened existence is already attached to Jeremiah's call to alarm (4:6). He provides numerous parallel topics that Joel appropriates. Thus, the development of the *Alarmbefehl* motif complex can be seen through the appropriation of at least four texts (Zephaniah, Jeremiah, Hosea, and Numbers).

The primary theological OT text for the blowing of trumpets is Num 1:1-10. The trumpets function for gathering the cultic community, for use at time of war, and at the time of sacrifice. According to Milgrom, the blowing of trumpets, whether for religious purposes or for war, serves as instruments of prayer in Num 10:9-10.[177] Whether for sacrifice or deliverance at times of war, the use of trumpets for prayer has theological significance in Joel's liturgical context of the DOL, as well as for the cultic gathering of the nation. The priestly trumpet blast noted above is an alarm which functions militarily, so that the community is be remembered before Yahweh. The cultic connection to Joel's use of the trumpets acts in concert with the prayers of all the community to plead for Yahweh's mercy (2:15-17).

The trumpet blast in the book of Joel announces Yahweh's march against Jerusalem. It is also a theme firmly connected to the theophany at Sinai in Exod 19:16. The Sinai traditions flow into the book of Joel via Zephaniah. This latter prophet connects the Sinai theophanic motifs to the DOL. The trumpet blast has precisely the same annunciatory connotation as in Joel. The only difference is the purpose of Yahweh's epiphany.[178] In Zephaniah, Yahweh is the one who searches Jerusalem with lamps, in order to punish those who are complacent on their "dregs" and to bring distress upon sinful men (Zeph 1:12 and 1:17). The trumpet blast announces the approach of Yahweh as the commander of the army, or as Jer 6:6 says the "Lord of hosts." The Exodus tradition is mediated to Joel through Zephaniah, who first combines the trumpet blast and the alarm signal with the theophanic features of the DOL.

2.9.1.2. *The Resignification of the Alarmbefehl in 2:1aα-β*

Both Joel's text and Zephaniah's relate to the sounding of an alarm to warn the inhabitants of imminent warfare. However, there is a

[177] Milgrom, *Numbers* במדבר, 75.
[178] Ahlström, *Joel and the Temple Cult of Jerusalem*, 58.

mixing of motifs in both Zephaniah and Joel. The trumpet blast of the alarm of war has collided with the announcement of Yahweh's theophanic approach in the DOL, since Yahweh's coming is in judgment against his people.

Therefore, the sounding of the trumpet serves three purposes. The first is a call of alarm for imminent war to the citizens of Jerusalem. The second announce the theophanic approach of Yahweh and the heavenly army (2:1, 11). The third use is cultic. The first reading attracts the idea of warfare, especially with the following expression in 2:1aγ כֹּל יֹשְׁבֵי הָאָרֶץ יִרְגְּזוּ. However, by the end of the unit one notes that the trumpet announces Yahweh's theophanic approach (2:1-11). Finally, when the larger structure of the text is taken into account, the cultic use of the trumpet is resoundingly heard by the repetition of the phrase תִּקְעוּ שׁוֹפָר בְּצִיּוֹן in 2:15. Joel has created a midrashic complex by combining motifs for use in his call to communal lament (1:2-2:17). The cultic interpretation of the use of the trumpets holds true in the larger context, because Joel is not advocating that the people prepare themselves for battle against Yahweh and the heavenly army. For who can stand in the Day of the Lord (2:11)? The three functions of the trumpet are heard and retain an element of resonance.

2.9.2. *Joel's Use of Scripture in 2:1aγ-2aα: The Day of Yahweh Motif*

Zephaniah is the dominant influencing text at this juncture. Both Allen and Prinsloo have noted that Joel's DOL allusion is most likely an echo of Isa 13:6 and 9. This is based on the wording of the Day's nearness in the last part of 2:1 in the clause: כִּי־בָא יוֹם־יְהוָה כִּי קָרוֹב.[179] Note how closely 2:1b above resembles Isa 13:9aα: הִנֵּה יוֹם־יְהוָה בָּא. In both texts the verbal forms of בוא are *qal* participles.[180] The last prepositional phrase in 2:1b (כִּי קָרוֹב) can be traced to Zeph 1:14aβ קָרוֹב וּמַהֵר מְאֹד, to Isa 13:6, or to Joel's own style.

In Joel 2:2aα-β there is an allusion to Zeph 1:15bγ-δ: יוֹם חֹשֶׁךְ וַאֲפֵלָה יוֹם עָנָן וַעֲרָפֶל. One readily sees that Joel has appropriated

[179] Bergler, *Joel als Schriftinterpret*, 68. Prinsloo, *The Theology of the Book of Joel*, 41.

[180] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 64.

this portion of Zephaniah verbatim.[181] Both Zephaniah and Joel employ the use of theophanic terminology, which is known from Yahweh's appearance on Mount Sinai (Deut 5:22). Zephaniah's contribution to the DOL's description is the incorporation of these Deuteronomic theophanic traditions.

Joel appropriated his motifs and resignified them to fit his contemporary situation. He was not building up this motif himself, but was first borrowing from his prophetic antecedents, then resignifying the material. His Sinai theophanic associations were mediated through Zephaniah. This was assured from his verbatim acquisition from Zeph 1:15, since Zephaniah had incorporated into the DOL the concept of war, theophany, the shofar, and the sound of alarm.

Joel takes Zephaniah's holy war motif and adapts it to the postexilic community of Judea and Jerusalem. In Zephaniah, Joel appropriates a theology which is congruent with the crisis of his own time. Looking deeper into Zephaniah's prophecy, one can see that Joel basically follows his thematic structure. This is seen in Zephaniah's description concerning the DOL (1:7-18), where he utilizes this threat of Yahweh's military retribution as the criterion upon which he calls the community to gather together, and repent with the hope that Yahweh may hide those who are humble on the DOL (2:1-3). This is very similar to what Joel does. He also provides a description of the Day of Yahweh (2:1-11), and a call to repent at the temple for a fast, with the hope that Yahweh may spare the nation (2:12-17). The difference is that the DOL in Joel is able to be averted. This is not the case in Zephaniah, there they can only hope to be hidden on the Day of Yahweh's wrath: אוּלַי תִּסָּתְרוּ בְּיוֹם אַף־יְהוָה. This clearly shows Joel's dependence on this text not only for lexical appropriations but also thematic development.

It must be noted that Ps 97 is another possible link in the intertextual web of Joel's allusions. Note the correspondences to the theophanic descriptions of darkness, and the effects of fire at Yahweh's appearance in Psalm 97:2-3: v.2 עָנָן וַעֲרָפֶל סְבִיבָיו צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאוֹ׃ 3 אֵשׁ לְפָנָיו תֵּלֵךְ וּתְלַהֵט סָבִיב צָרָיו׃. Note the clause אֵשׁ לְפָנָיו תֵּלֵךְ וּתְלַהֵט סָבִיב צָרָיו׃. This is very close to Joel 2:3a and 3bγ: לְפָנָיו אָכְלָה אֵשׁ וְאַחֲרָיו תְּלַהֵט לֶהָבָה

[181] Wolff, *Joel and Amos*, 40. Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 68.

וְגַם־פְּלֵיטָה לֹא־תִהְיֶה לּוֹ: .... This is evidence of another midrashic complex of the theophanic and DOL motifs. Zephaniah's text already combines these traditions. Joel builds upon the motif complex by taking up the fiery theophanic components in Ps 97. One can not rule out this Psalm in Joel's description of the DOL, based on the lexical similarities of עָנָן וַעֲרָפֶל. This connects the concept of Yahweh's kingship to the DOL via Ps 97 and also in Joel 2:11.

2.9.3. *Joel's Use of Scripture in 2:2aβ-bδ: The Description of the Army*

2.9.3.1. *The Appropriation of Scripture in 2:2aβ-bδ*

It is appropriate that after the announcement of the DOL there is a description of an approaching army in v. 2 aβ-bα: כְּשַׁחַר פָּרֻשׂ עַל־הֶהָרִים עַם רַב וְעָצוּם. This confirms the assertion that all sixteen occurrences of the DOL are tied to warfare.[182] The mentioning of this army is absolutely central to the understanding of ch. 2. Note how it is the subject of all that follows: In 2:3 it is the subject of לְפָנָיו אֵשׁ תֹּאכֵלָה, and is still the subject of the following phrase in v.10: לְפָנָיו רָגְזָה אֶרֶץ. It is also the referent in v. 17, 19b, and has some type of reference to the Northerner in v. 20. Therefore, this is the first notation of Yahweh's army (v. 2).

The phrase "as the dawn spread out over the mountains, there is a great and mighty people" is an allusion to Isa 13:4a קוֹל הָמוֹן בֶּהָרִים דְּמוּת עַם־רָב.[183] However, the Masoretes read the passage differently. They placed the athnach under הֶהָרִים, which makes it read that "a day of clouds and thick darkness" is the subject of the phrase "as the dawn is spread out over the mountains." To make this type of reading, the pointing of שַׁחַר (dawn) would have to be שְׁחַר (blackness) so it can be associated with the description of the DOL. One would think the Masoretes would have changed the pointing to match this, but it is obvious that they were careful in following the tradition established before them, in order to preserve the known alternative reading. Instead, they placed the athnach under הֶהָרִים, which indicates for them to read the pointing as שְׁחַר. It seems more appropriate not to follow the masoretic tradition in its placement

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[182] The term יום יהוה occurs eleven times outside the book of Joel in Amos 5:18 [2x], 20; Isa 13:6,9; Ezek 13:5; Zeph 1:7, 14 [2x]; Obad 15; Mal 3:23 besides the five times it occurs in Joel 1:15; 2:1, 11; 3:4; 4:14.

[183] Wolff, *Joel and Amos*, 44.

of the disjunctive accent mark (athnach), as most translations have done.[184]

Joel appropriates the phrase עַם רַב from Isaiah, and further adapts the allusion by building upon it with another descriptive adjective עָצוּם (Exod 1:9), as well as reusing the term הָרִים in his presentation of the appearance of this military army. The picture that he paints is likened to the dawn's light coming up over a mountainous range, as the sun's rays fills the horizon (2 Kgs 6:17). The switch in metaphors from darkness to light does not negate this interpretation. The shrouded darkness preserves the obscurity of God, while the image of light points to the divine presence. This picture prefigures the fire, which preceeds the approach of Yahweh's army (v. 3). The metaphor of light is appropriate because it functions as a precursor to the enemy, which is about to be revealed. It is the subject of all that follows in the text 2:2aβ-10.

The passage in Isa 13:4a describes this great people with the term דִּמְוּת. There is little doubt that this passage conveys any identity for this army other than the Medes (13:17), even though it uses the term "likeness." The use of דִּמְוּת in Isa 13:4 mirrors the concept of a *kaph veritatis*. In prophetic texts, it is common to prefigure enemy attacks proleptically. In this manner, the use of the comparative illustrates the efficiency of the approaching army (Ezek 26:10, Jer 6:23, Joel 2:4-7).

It is interesting to note that early in the last century Hölscher notes Joel's parallel of the reference to a people in 2:2 to be a reversal of Exod 1:9: וַיֹּאמֶר אֶל־עַמּוֹ הִנֵּה עַם בְּנֵי יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ׃.[185] His suggestion is ingenious because of Joel's other dependency on Exodus through the "incomparability statement," which he also uses in this verse. Hölscher is followed by both Loretz[186] and Bergler, whom the latter comments thusly on Joel's use of Exodus:

> Das Gottesvolk, selbst einmal als "עַם רַב וְעָצוּם" charakterisiert, wird nun seinerseits von einem "zahlreichen und mächtigen Volk" heimgesucht. Einzig die Erinnerung an den Exodus, "the classical instance of Yahweh's act of redemption", [105] führt zu einem 'theologischen'

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[184] For similar results see D. Barthélemy, *Critique textuelle de L'Ancien Testament: Tome 3. Ézéchiel, Daniel et les 12 Prophètes* (OBO 50/3; Fribourg Suisse: Editions Universitaires, 1992), 632-633.

[185] G. Hölscher, *Die Propheten: Untersuchung zur Religionsgeschichte Israels* (Leipzig: J. C. Hinrichs, 1914), 430-434.

[186] Lorezt, *Regenritual und Jahwetag im Joelbuch*, 153.

> Verständnis der gegenwärtigen Plagen und setzt den Glauben an eine neue Befreiungstat Jahwes, die einen neuen Exodus aus den Völkern miteinschließt, frei.[187]

The above suggestion that Joel is alluding to the Exodus typology, rather than to Isa 13:4, is not the only option. Dahmen makes the case that Joel has overlaid Exod 1:9 on top of Isa 13:4. This preserves both voices heard in the text.

> Ein weiterer Zug ist ebenfalls bemerkenswert: mit der Schilderung eines »großen und gewaltigen Volkes« (V. 2b; vgl. V.5 und 1,6a; auch Jes 13,4) und der Reflexion V. 2c.d (vgl. Ex 10,14!) werden in dem militärisch- kriegerischen Kontext Motive und Bilder aufgegriffen, die sonst *auch* auf Heuschrecken passen. Der Kriegskontext und das Bild vom übermächtigen Feindvolk (vgl. Jes 13,4) einerseits sowie die Schilderung der Heuschrecken aus Kap. 1 andererseits, die sich ja ebenfalls militärisch-kriegerischer Terminologie bedient hatte, überlagern und interpretieren sich gegenseitig.[188]

This is the most likely way of understanding what Joel has done with this particular phrase: עַם רַב וְעָצוּם. He goes out of his way to include the locust terminology from Exod 10:14 in this enemy sketch, so as to create an intensification that seems to be a hallmark of his literary artistry. Thus, Joel's midrashic complex is multi-dimensional through its absorption of the motifs from both Isaiah and Exodus.

Wolff states that Joel is most likely dependent on Isaiah for the terminology of the people.[189] He does not work out its implications, though, and does not allow v. 2bα to have recourse to 1:6. This seems to diminish from his apocalyptic enemy sketch. Doubtless, this approaching army does indeed mirror the ravages of the locust in 1:6-7.[190] This must be the intent of the author, because in 1:6 the locusts are described as a nation: גּוֹי עָלָה עַל־אַרְצִי עָצוּם וְאֵין מִסְפָּר. This new army (ch. 2) accompanies Yahweh, whose threat to Jerusalem is more devastating than the economic damage done by the locusts (ch.1). This approaching army is to be understood as a separate event from the locust infestation, since it is closely tied to the DOL, which is a separate event (1:15, 2:1).

Bergler's interpretation of the northern enemy is highly unusual

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[187] Bergler, *Joel als Schrifinterpret*, 265.
[188] Dahmen,"Das Buch Joel," 59.
[189] Wolff, *Joel and Amos*, 44.
[190] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 68-69.

and without parallel. For him, the *Nordfeind* in Joel 2:1-11 springs forth from the drought sketch.

> Auch hier ergab die Diskussion, daß dieses (ursprünglich fünfstrophige?) *Nordfeind*-Gedicht Erweiterungen und Umgruppierung von Sätzen durch Jo erfahren hat, um es einerseits direkt auf die Dürreskizze zu beziehen, andererseits ebenfalls mit Ex-Plagen- sowie YOM Jahweh-Thematik zu verbinden.[191]

It seems, for Bergler, that there are two ways of explaining the enemy sketch. One has to do with understanding his form-critical hypothesis of Joel's earlier text, and the second, with the final form of the text. This is why he puts two options forward. The latter interpretation may be seen in the following point that he makes in his conclusion:

> Daher erscheint es stringent, daß Jo sein Kommen c. mit dem des YOM Jahweh identifiziert. Jahwe ist Anführer des Nordfeindes, dieser folglich sein Werkzeug und Vollstrecker des Tages (2,11; gerade die drei kî-Begründungen erweisen die Identität von Feind- und YOM Yahweh- Auswirkungen). Jo stilisiert damit Jer.s Feind aus dem Norden zum 'letzten', eschatologischen Gegner um. Der Nördliche dürfte Chiffre sein für die gottesvolkfeindlichen Nationen insgesamt, für das Völkerkollektiv, das gegen Jerusalem, stürmt.[192]

Bergler's work is important in that he has noted and worked out many of Joel's allusions. The problem with this interpretation stems from his use of a five strophe poem, which leads to his typological identification of the locust in chs. 1-2. The immediate occasion for the book is the locust infestation.[193] Bergler places the drought as the *unmittelbarer Anlaß* for the book, but this seems to be forced from without.[194] Bergler's work on Joel's allusions is quite worthy of notice, and remains a basis for all subsequent research in understanding this prophet's use of scripture.

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[191] Bergler, *Joel als Schriftinterpret*, 337.
[192] Bergler, *Joel als Schriftinterpret*, 338.
[193] Jeremias, "Joel/Joelbuch," *TRE* 17:91.
[194] There can be hermeneutical problems when attempting to apply hypothetical interpretations of reconstructed pre-canonical text layers to the final form of the document. This is where Bergler has partially gone wrong (see his *Zusammenfassung* 335-37). There is nothing wrong with attempting such endeavors as long as one makes interpretations within these parameters.

2.9.3.2. *The Resignification of the Army Description in v. 2:2aβ-bδ*
The purpose and resignification of Joel's allusion to the army mentioned in Isa 13 function on two levels. First, it serves as a pattern of a human enemy on the Day of the Lord. Joel's use of Isaiah makes the identity of the enemy explicit. He purposely deletes the term דְּמוּת to make the identity statement unambiguous. Secondly, it serves as a reversal of prophetic judgment. Isa 13-14 stands as a triumph over Israel's enemy, Babylon. Joel's use of Isa 13 turns the מַשָּׂא בָּבֶל into a מַשָּׂא יְרוּשָׁלִַם on the Day of Yahweh. In the first half of the book, Joel's use of scriptural motifs tends to replace Yahweh's traditional enemies (Egypt and Babylon) with Judah. He does the same in 1:15 with the midrashic complex of Ezek 30 and Isa 13, for the DOL used against Judea. Now he continues this theme from Isa 13 with the enemy motif.

Intratextually, another purpose is to show that Joel has in mind a new and greater army than the one he mentioned in 1:6. The prophet has also purposely created a relationship between the locusts and the new military threat. As mentioned previously, ANE texts contain comparisons between locusts and military armies. Joel 2:2 is quite clear in identifying the locusts with a human army.

Finally, Joel's use of Exod 1:9 functions to reverse the role of God's people with the enemy. The foe is now "great and numerous." This is the effect that Joel seeks by recontextualizing his appropriations. The prophet's imagery of Exod 1:9 aggrandizes the approaching enemy's strength. Isaiah 13:4 still retains its voice by its connection both lexically and thematically through the DOL. Thus, Joel creates a midrashic complex through his allusion to Exod 10:14 (the incomparability statement), so that one makes the conscious connection lexically to both Exod 1:9 and Isa 13:4.

2.9.4. *Joel's Use of Scripture in 2:2bβ-γ: The Incomparability of the Army*

2.9.4.1. *The Appropriation of Scripture in 2:2bβ-γ*
The size and incomparability of the army is now the attention of the author in v. 2bβ-γ. It has been pointed out that Joel is echoing Exod 10:14 at this point.[195] This statement of incomparability establishes a connection to 1:2. Joel's two incomparability statements are

[195] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 69. Wolff, *Joel and Amos*, 44-45. Crenshaw, *Joel*, 120. Thompson, "The Book of Joel: Introduction and Exegesis," in *IB* 6:744

echoes from Exod 10:6 and 14. Thus, 2:2 recalls both the Exodus locust plague statement and the rhetorical question concerning the locusts in Joel 1:2-3 simultaneously. These references speak of the incomparability of the locust plagues in Egypt and Judah. Both Joel 1:2 and 2:2bβ-γ are dependent on Exod 10. The reason for this statement of incomparability is to show that this new threat of the DOL has no comparative equal.

The DOL has been shown to be a separate event from the locust attacks of 1:15. This new unprecedented event clearly serves to make a distinction between the threats in chs. 1-2. It also removes the idea that this can be another locust plague greater than those described in 1:4. Joel colors the enemy attack with the useful metaphor of the locusts. In fact, there could not be a better metaphor to describe an approaching army. Joel's intratextual echoes establish links within the book and are a trademark of his style.[196] Through the use of the comparisons between ch. 1 and 2, he establishes a Steigerung effect. The allusion in 2:2 goes back to Exod 10:14. The unprecedented and unrepeatable events of the Exodus locust plague have been reworked by altering the text. Through this intensification effect, the prophet applies the unprecedentedness of the past events to the imminent threat facing them. Therefore, the eighth Exodus plague becomes a cloak for the incomparability of the northern enemy.[197]

2.9.4.2. *The Resignification of Scripture in 2:2bβ-γ*

The purpose of the echo is to draw a conscious allusion to the Exodus plague. This captures the power that Yahweh exercises against Egypt, turning the tables so that the Judeans are now in the place of Egypt. By Joel's intensified terminology of the enemy's unprecedentedness, he has gathered together the reminiscence of the recent locust plague, and also the ancient Egyptian plague, to create a picture of the approaching enemy. Joel's resignification of scripture, as it relates to role reversal, points to his Deuteronomistic covenantal ideology, which stems from Deut 28. The use of scriptural appropriation and resignification shows Joel's indebtedness to his predecessors, but also shows his own contribution to the growth of prophetic traditions.

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[196] Marcus, "Nonrecurring Doublets in the Book of Joel," *CBQ* 56 (1994): 56-67.

[197] Bergler, *Joel als Schriftinterpret*, 337.

2.9.5. *Joel's Use of Scripture in 2:3: The Fiery Theophanization of the Approaching Army*

2.9.5.1. *The Appropriation of Scripture in 2:3*

Joel's allusions in v. 3 comprise a midrashic complex derived from different sources. The first two allusions to consider are appropriated material from Ps 50:1-3 and Ps 97:1-3. These psalms contain theophanic descriptions of Yahweh, with the appropriate attendant circumstances that surround such events. Note the similar correspondences to Joel 2:3 that describe the destructive fire, which precedes the theophany. Psalm 50 is considered to be part of Israel's liturgical literature associated with the renewal of the covenant.[198] This psalm contains a theophany of Yahweh as judge in Zion (v. 6), which is patterned from the revelation at Zion (Exod 19:16 ff). This psalm concerns the true worship of Yahweh, and by it the psalmist censures the nation.[199] Note that in v. 3 the texts speaks of the approach of Yahweh, in which a fire precedes the divine presence: אֵשׁ־לְפָנָיו תֹּאכֵל. Note how closely this resembles Joel 2:3: לְפָנָיו אֻכְלָה אֵשׁ. Craigie comments that the theophanic shining forth of Yahweh from Zion (v. 2) is to be played off the natural event of the rising of the sun (v. 1).[200] The lexical correspondences make it highly likely that Joel borrows this text.[201]

The thematic elements of covenant and Yahweh as judge undergird both Ps 50 and Joel. The psalm contains an account of a theophany from Zion. The elements described in the motif are as follows: the fire description underscores the unapproachableness of Yahweh; the approach of Yahweh to act as judge; and the judgment, based on covenantal terms. These elements are serviceable for Joel's allusion to the theophanic fire. Both Gressmann and Kutsch have observed that Ps 50:3, 97:3 and Exod 19:16 ff. have related theophanic themes similar to those in Joel 2:3.[202] The latter states, "In diesem Fall wäre

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[198] Kraus, *Psalms 1-59 A Commentary*, (trans. Hilton Oswald (Minneapolis: Augsburg Publishing House, 1988), 488-492. Craigie, *Psalms 1-50* (WBC 19; Waco: Word Books, 1983), 361. Weiser, *The Psalms (*OTL; trans. Herbert Hartwell; Philadelphia: Westminster Press, 1962), 393.

[199] Craigie, *Psalms 1-50*, 396.

[200] Craigie, *Psalms 1-50*, 365.

[201] Wolff, *Joel and Amos*, 45. Bergler, *Joel als Schriftinterpret*, 41.

[202] E. Kutsch, "Heuschreckenplage und Tag Jahwes in Joel 1 und 2," *TZ* 2 (1962): 92-93. Gressmann, *Der Ursprung der israelitisch-jüdischen Eschatologie* (Göttingen: Vandenhoeck & Ruprecht, 1905), 92.

mit dem nachfolgenden Satz-"vor ihnen ist das Land wie der Garten Eden, aber hinter ihnen die Wüste"—die Theophanie-Aussage auf das Wirken der Heuschrecken übertragen."[203] Even though his understanding of the locusts differs from the interpretation offered in this work, Kutsch sees that the locusts have assumed divine characteristics. However, his claim that Yahweh is the subject of לְפָנָיו (vv. 6 and 10) is not a favored interpretation.[204]

Psalm 97 is a hymn in honor of Yahweh's enthronement and universal eschatological rule.[205] Note the close correlations between Joel 2:2-3 and Ps 97:2-3: 2 עָנָן וַעֲרָפֶל סְבִיבָיו צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאוֹ׃ 3. This psalm, in particular, has close connections to Joel on three accounts: 1) the motif of Yahweh's theophany uses two terms for clouds, which function to conceal Yahweh's presence (עָנָן וַעֲרָפֶל), 2) the fire precedes Yahweh (אֵשׁ לְפָנָיו), and 3) the synonymous parallel term להט, for the burning fire that devours Yahweh's enemies. The wording of 97:3 closely resembles Joel 2:3, with the exception of the use of הלך instead of אכל. The author of Ps 50 uses the same verb אכל, but places it in the imperfect tense, with a different word order. The content, however, is so similar that a dependency should be considered, as Allen has noted.[206]

2.9.5.2. *The Resignification of Scripture in 2:3*

Joel's resignification of the tradition switches the role of the fire that precedes Yahweh, and now places it as that which precedes the army. The army's approach in Joel 2:3 is still closely attached to the theophanic characteristics of the DOL in v. 2. This switch imbues the army with divine characteristics. The purpose of this role is to deify the army with the impenetrable defenses of fire. The fire prevents any offensive approach and also is destructive as it advances. By switching the characteristics of Yahweh to the army, the Judeans are to understand that the army coming against them is now divinized with the heavenly power of Yahweh. In such a scenario, there is

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[203] Kutsch, "Heuschreckenplage," 93.

[204] Kutsch, "Heuschreckenplage," 88.

[205] Kraus, *Psalms 60-150 A Commentary* (trans. Hilton Oswald; Minneapolis: Augsburg Publishing House, 1989), 257-259. E. Gerstenberger, *Psalms, Part 2, and Lamentations* (FOTL 15; Grand Rapids: Eerdmans, 2001), 191-193.

[206] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 70. See also Barton, *Joel and Obadiah*, 73.

no escape (וְגַם־פְּלֵיטָה לֹא־הָיְתָה לוֹ). The role reversal is explained in v. 11, where it states that Yahweh is the one who commands the army. Note that even the earth, sun and moon are moved at this army's approach. The incarnation of the enemy, with divine characteristics, reveals the author's metaphoric intentions, and his use of hyperbole continues to create significance throughout the depiction of Yahweh's army (v. 11).

The theophanic characteristics of this army explain its fierceness in the verses that follow. The unusually heavy use of the comparative כְּ explains this metaphoric description, before whom even the sun, moon and earth are moved.[207] Joel's resignification of both Isaiah's and Zephaniah's texts, concerning their theological interpretations of the DOL, lies behind the events of 539 and 586 B.C.E. In so doing, he endows the army with Yahweh's terrifying might, so that the nation would humble itself and return to Yahweh in repentance (2:12 ff.). In the same manner as Zephaniah, Joel appropriates the theophany of Sinai (DOL) and transfers the revelation of Yahweh to Zion, his holy hill (2:1). Furthermore, he transfers Yahweh's approach with the paraphernalia of fire on to the army.[208] This is Joel's contribution to the motif of theophany as it relates to the DOL.

Joel 2:3 also recasts the imagery of the drought in 1:19. The relationship intratextually between these scriptures deals with the imagery of fire.[209] The *Steigerung* effect of Joel's composition intensifies as it progresses.[210] This switch coincides with the reversal effects of the Garden of Eden motif, which is found in Ezek 36:35. This is seen as early as Merx. He comments that Joel's reference to the Garden of Eden is a *Fingerzeig* that he has read and studied Ezekiel.[211] He is followed by scholars such as Allen, Wolff, and Bergler who have noted the same dependency.[212] In Ezek 36:35a the text speaks hypothetically of what the returned exiles say of the land of Israel: וְאָמְרוּ הָאָרֶץ הַלָּזוּ הַנְּשַׁמָּה הָיְתָה כְּגַן־עֵדֶן. The prophet now reverses this prophecy, which he recognizes to be partially fulfilled, since he

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[207] Achtemeier, *Minor Prophets I* (NIBC 17; Peabody: Hendrickson, 1996, 134-135.

[208] Gerstenberger, *Psalms, Part 2, and Lamentations*, 192.

[209] Ogden, *Joel and Malachi,* 11.

[210] Bergler, *Joel als Schriftinterpret*, 340.

[211] Merx, *Die Prophetie des Joel* , 65.

[212] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 70. Wolff, *Joel and Amos*, 45. Bergler, *Joel als Schriftinterpret*, 338.

portrays the land before the army as כְּגַן־עֵדֶן. Note Joel's *Umkehrung*: כְּגַן־עֵדֶן הָאָרֶץ לְפָנָיו וְאַחֲרָיו מִדְבַּר שְׁמָמָה. The term הָאָרֶץ, the root שׁמם, and the phrase כְּגַן־עֵדֶן are present in both pericopes. Merx has noted the following observation:

> "Bei Ezechiel nun sagen nach der Erlösung des Volkes die Heiden, das ehemals wüste Land sei wie der Garten Eden geworden, bie Joel verwandeln die das Gericht einleitenden Züge das wie Eden bebaute Land in eine Wüste, ..."[213]

The reversal of this passage from Ezekiel shows the manner in which Joel is dependent on his predecessors, but at the same time he is independent in his application of their texts.[214]

Joel is searching for related thematic connections, and chooses the type of material in which his contemporaries have vested theological interest. The prophet identifies and then reverses it (one of Joel's trademarks). It is important to note that Joel is not trying to twist, interpret, or nullify his predecessors. Rather, he feels absolutely free to use their images and theological ideas to promote his own message. This liberty is granted license under a Deuteronomistic covenantal hermeneutic of prophetic critique.

Joel's resignification of scripture is used at times as a way of arresting the composure of his contemporaries, so that they evaluate their lives. It is highly possible, in this case, that the teaching *hierocrats* of Joel's time pride themselves on the eschatological promises to Judea, which have, in some measure, taken effect in the recent past. However, this paradisiacal state of fruitfulness is about to be completely obliterated from the approaching army. Their trust in this promise (Ezek 36:35) may have led them to forget the foundations upon which Yahweh's covenant stands. God allows the forces of nature to wreck havoc so that the people return to him. Joel chooses to reverse Ezekiel's eschatological promise, which in some sense has already taken effect, and now is in the process of being completely undone. Joel's contemporaries have surely relied on this prophecy for the land's prosperity. This provides the reason for Joel's use of this text, and shows that the divine promises are conditionally based upon covenantal terms.

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[213] Merx, *Die Prophetie des Joel*, 65.

[214] It would tend to confirm how 2:20 relates to chs. 3-4 and how 3:1 relates to Ezek 39:29.

2.9.6. *Joel's Use of Scripture in 2:4-9: The Proleptic Description of the Attacking Army*

This section continues the imagery of the imminent attack of the enemy as it has been portrayed in its approach to Jerusalem. Bergler is correct when he describes the northern enemy as having been cloaked with a "grasshopper garb," so that it characterizes an end time plague in its relation to the DOL.[215] The elements of this passage, as claimed by Bergler, are without a doubt modeled from Jer 4-6, and are concealed behind the northern foe (v. 20), while at the same time mirroring the locusts.[216] Joel's utilization of the locust imagery shows that the immediate *occasion* for the book has more to do with the locusts than with the drought.[217]

The elements of allusion in 2:4-6 can be found in Jer 6:23. In Jeremiah's description of the foe from the north (6:22-23), he describes their approach to Jerusalem. In v. 23 they ride on horses, which parallels Joel 2:4-5. They are arranged as men for a battle, which also parallels 2:5: כְּעַם עָצוּם עֶרוּךְ מִלְחָמָה. The *kaph veritatis* in Jer 6:23 is analogous to the way in which it appears in 2:5. His allusion to the battle array clearly echoes Jeremiah. What is different is that he uses כְּעַם in place of Jeremiah's כְּאִישׁ. Not only does Joel change this, but he adds the adjective עָצוּם to describe this people. By doing this, he retains a clear reference to Jeremiah. He also reaches back to 2:2, where the army description begins (עַם רַב וְעָצוּם), and also reaches forward to describe the attack of Jerusalem.[218] This underscores the antecedent text to which Joel 2:2 refers, an allusion to the Medes in Isa 13:4 (דְּמוּת עַם־רָב). The texts of both Jeremiah and Isaiah describe their enemies with the comparative terms כְּ and דְּמוּת to contrast to their enemies. This describes an enemy army whose approach is imminent. Joel not only follows this path, but he creates

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[215] Bergler, *Joel als Schriftinterpret*, 338.

[216] Bergler, *Joel als Schriftinterpret*, 32. See also Stuart, *Hosea-Jonah*, 249.

[217] Compare Bergler, *Joel als Schriftinterpret*, 335: "Unmittelbarer Anlaß der Jo-Schrift war keine Heuschreckenplage, sondern eine schwere, Juda heimsuchende Dürrekatastrophe." Bergler may have been trying to directly oppose Driver's statement that the occasion of the prophecy was the direct cause of an unusual locust infestation. S. R. Driver, *The Books of Joel and Amos* (CBSC 25; Cambridge: Cambridge University Press, 1907), 10.

[218] Sweeney, *The Twelve Prophets: Volume 1*, 163. See also Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 71.

a highly stylized theophanic battle description, which accumulates an excessive amount of comparatives.[219]

In Ezek 26:10 there is another example of a proleptic description of an army attack. This shows that Joel's enemy description relates to a concrete foe, even though his references to it are depicted with the comparative כְּ. The army's theophanic endowments further explain the hyperbole of this passage. With the comparative כְּ, the author drives home the threat of the DOL as a day of battle against Jerusalem. Bergler argues that Jer 6:23 has influenced Joel's text with the comparison of horses.[220] Additionally, the analogy goes further than that of the army's arrayal for war (compare Joel's: כְּעַם עָצוּם עֶרוּךְ מִלְחָמָה in 2:5 to Jer 6:23 עָרוּךְ כְּאִישׁ לַמִּלְחָמָה).

This enemy description in ch. 2 (whose appearance is like horses) is a stylized depiction of the locusts from ch. 1. The reference to the army description makes an intratextual allusion to Joel 1:6: כִּי־גוֹי עָלָה עַל־אַרְצִי עָצוּם וְאֵין מִסְפָּר. This is further confirmed by Joel's reference to 1:6 in 2:25. That army has indeed been sent and has wrought havoc on the land. This much is known from 2:25a and 1:4. It needs to be noted that the enemy in 2:1-11 is never sent. This detail makes the necessary distinction between this enemy and the one in 1:6 and 2:25. The threat in 2:1-11 is not directed against agricultural products, but human lives, and focuses on Jerusalem as its target.

The purpose for Joel's intratextual echo of ch. 1, and its allusion to Jer 6:23, shows that he is building up his enemy motif with the recent waves of locust infestations (1:4, 6). By further appealing to Israel's literary traditions, in Jer 4-6, he announces the imminent threat that the Day of Yahweh presents for Judah. The imagery of horses (סוּסִים) in both Jeremiah and Joel further underscore the chariotry, which is part of this arrayed army. This also plays into his use of the *Northerner* in v. 20, upon which Jer 4-6 centers for the 586 B.C.E. catastrophe. Joel's use of the *Northerner* is not only heard through Jeremiah, but also Ezek 38-39, which is eschatologically oriented.

In Joel 2:6a the phrase: מִפָּנָיו יָחִילוּ עַמִּים mirrors other phrases of

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[219] R. J. Williams, *Hebrew Syntax: An Outline* (Toronto: University of Toronto, 1967), 49.

[220] Bergler, *Joel als Schriftinterpret*, 50, 338.

people writhing before an enemy army. Wolff has cataloged the following passages, which show similarities to Joel's enemy description:[221]

וְנִבְהָלוּ צִירִים וַחֲבָלִים יֹאחֵזוּן כַּיּוֹלֵדָה יֵחִילוּן Isa 13:8a
וְנָתַתִּי אֵשׁ בְּמִצְרַיִם חוּל תָּחִיל סִין Ezek 30:16aα-β
כִּי קוֹל כְּחוֹלָה שָׁמַעְתִּי צָרָה כְּמַבְכִּירָה Jer 4:31aα-β
הַאוֹתִי לֹא־תִירָאוּ נְאֻם־יְהוָה אִם מִפָּנַי לֹא תָחִילוּ Jer 5:22aα-β

He comments especially on the latter phrase from Jer 5:22aβ: אִם מִפָּנַי לֹא תָחִילוּ, because it shares with Joel the prepositional use of פנים along with the verb חול. Furthermore, Wolff has pointed to the theophanic passages in Ps 96:9b and 97:5 as an influence in Joel's apocalyptic army description.[222] Allen most notably advances the use of Ps 96:9b (חִילוּ מִפָּנָיו כָּל־הָאָרֶץ) behind 2:6a, which brings Yahweh and the enemy sketch of the locusts into view, with shared identities of the theophany motif as we have seen in v. 3.[223] Bergler is comfortable with taking the influence on Joel 2:6a from Isa 13:8 on account of the thematic link to the DOL.[224]

Both Allen and Wolff have correctly identified Joel's use of Ps 96:9, which has influenced 2:6a. It continues the stylistic theophanic use of מִפָּנָיו, which describes the effects that occur before Yahweh's approach, which the prophet has transferred onto the army sketch. At the same time, the influence of Isa 13:8, seen in Joel 2:6b, cannot be denied as a midrashic complex of various streams of tradition.

The theophanic motif from Ps 96:9 stylistically continues with the term מִפָּנָיו, which previously appeared in v. 3, together with the "writhing" motif in Isa 13:8. This melding of allusions is typical of Joel's *Steigerung* effect. By building up his motif, it can be seen that he is enhancing his earlier theophanizing sketch, which crescendoes in vv. 10-11. The author's approach places the emphasis of the theophanic imagery upon the human enemy sketch, which is complemented by the metaphorical use of the locusts. Joel's statement, מִפָּנָיו יָחִילוּ עַמִּים is unusual in that he has the plural noun "peoples." This is the only time in which this enemy sketch is enlarged beyond the boundaries of Judea, to incorporate a wider ethnic landscape of this Day of Yahweh.

Joel 2:6b: כָּל־פָּנִים קִבְּצוּ פָּארוּר: reproduces Nah 2:11bγ: וּפְנֵי כֻלָּם קִבְּצוּ פָּארוּר:.

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[221] Wolff, *Joel and Amos*, 46.
[222] Wolff, *Joel and Amos*, 46.
[223] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 72.
[224] Bergler, *Joel als Schriftinterpret*, 204.

battle description of the destruction of Nineveh.[225] This is a likely place for Joel to search in the prophetic corpus as he collects similar images for the construction of his own battle depiction. This phrase only exists in Nahum and Joel, and both contain the literary genre of the battle motif. Bergler has pointed out that Joel's allusion to Nah 2:10b is formulaic, but contextually it is to be connected with Isa 13:8.[226] The allusion to the phrase "every face gathers a glow" is another valiant effort on Joel's behalf to accumulate Israel's traditions of battle descriptions in order to create his incomparable battle of the DOL (2:2). His dependency on Jer 4-6, Isa 13, Zeph 1, and Nah 2 shows that he is looking at passages that describe enemy attacks. Looking at his sources, tells us something about what Joel is trying to describe. He has been very conscious of collecting available enemy sketches upon which to pattern his own. This seems to underscore the idea that he is not using verbal cliches for his scriptural allusions, but carefully following the contextual aspects of the traditions that are available to him.[227]

In verses 7-9, the text moves toward the capture of Jerusalem. Joel's description of the urban attack has a thematic link ("mighty men") to Jer 5:16b and Isa 13:3. The only lexical parallel to the entering of the house through the locust metaphor (2:9) is from Exod 10:6 (וּמָלְאוּ בָתֶּיךָ). Bergler states that Joel's use of the Exodus plague narrative reminds Israel of Yahweh's classic deliverance, as a model for the present troubles.[228] Only with the understanding that Joel has echoed the Exodus plague previously in the book (1:2-4, 2:2) can one then see an implicit allusion to the locusts in 2:9. The purpose for the allusion is, once again, the building up the intensity of the enemy sketch, together with the locust imagery from the Exodus plagues. This is to underscore the reversed role of the Judeans before Yahweh. They now stand in Egypt's place. The reversal of roles serves to emphasize the covenantal curses in Deut. 28 as Ahlström, Allen and others have suggested.[229]

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[225] R. L. Smith, *Micah-Malachi* (WBC 32; Waco: Word Books, 1984), 82-83. Sweeney, *The Twelve Prophets: Volume 2*, 436-438.

[226] Bergler, *Joel als Schriftinterpret*, 140, 346.

[227] For the same concept but different context see: Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel," 121.

[228] Bergler, *Joel als Schriftinterpret*, 265.

[229] Ahlström, *Joel and the Temple Cult of Jerusalem*, 29. Allen, *The Books of Joel*,

2.9.7. *Joel's Use of Scripture in 2:10: The Cosmic Disruptions at the Theophanic Approach of the Heavenly Army*

In this last strophe, Joel concludes his sketch of the DOL (vv. 10-11). In doing so, he once again attaches his enemy sketch directly onto the DOL, so that they are indelibly connected. In these last two verses the language of the Day of Yahweh is appropriated from Isa 13:10 and 13a. He has already used these two texts in 2:1-2, and it seems appropriate that he returns to his venerable traditions once again to round off God's threat. Viewing both texts one can note both Joel's dependence on this tradition, and his independence by the way that he resignifies the tradition. First, his dependence consists of the use of the verbs רעשׁ and רגז, and the use of the nouns שָׁמַיִם, שֶׁמֶשׁ, יֶרַח, כּוֹכָבִים and אֶרֶץ. Joel also has used the noun נגהּ in place of the verb נָגַהּ. Secondly, his originality can be noted by the way that he constructs the appropriated *lexica* with new phrases, words and meanings.

In order to gain an intertextual insight from Joel's enemy sketch in 2:1-11, it is important to observe the contextual setting of the DOL motif in Isa 13. Note how the first person singular verbs dominate the passage in vv. 11-13: 11 וּפָקַדְתִּי עַל־תֵּבֵל רָעָה וְעַל־רְשָׁעִים עֲוֹנָם וְהִשְׁבַּתִּי גְּאוֹן זֵדִים וְגַאֲוַת עָרִיצִים אַשְׁפִּיל: 12 אוֹקִיר אֱנוֹשׁ מִפָּז וְאָדָם מִכֶּתֶם אוֹפִיר: 13 עַל־כֵּן שָׁמַיִם אַרְגִּיז וְתִרְעַשׁ הָאָרֶץ מִמְּקוֹמָהּ בְּעֶבְרַת יְהוָה צְבָאוֹת וּבְיוֹם חֲרוֹן אַפּוֹ: What Joel has done in 2:10 is to change both the subject and object of the first clause, so that his enemy is now the subject instead of Yahweh. Compare Isa 13a עַל־כֵּן שָׁמַיִם אַרְגִּיז וְתִרְעַשׁ הָאָרֶץ מִמְּקוֹמָהּ to 2:10: לְפָנָיו רָגְזָה אֶרֶץ רָעֲשׁוּ שָׁמָיִם. We have already seen that Joel has used the noun פנים in connection with the preposition ל or מן (vv. 3 and 6 above) to furnish his enemy sketch with a theophanic representation.[230] The prophet stylistically attaches לְפָנָיו to the beginning of his appropriation of Isa 13:13 in order to theophanize his own programmatic enemy sketch, originally derived from Ps 97:3 and Ps 50:3. The first person singular verb אַרְגִּיז has been switched to a third person singular so that it represents the enemy sketch. The intention in Isa 13:11-13 is to focus on Yahweh's theophanic role in the punishment

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Obadiah, Jonah, and Micah, 37. Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 207.

[230] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 74.

of sinners, while its enemy sketch in vv. 2-5 has retreated into the background. Joel has reversed the order so that the enemy sketch is brought forward, while placing Yahweh's active participation into the background (v. 11). Joel's main intention for this resignification in ch. 2 is to liturgically emphasize the *Theophanieschilderung* of the enemy sketch for his call for repentance. The emphasis in Isa 13-23 is to show Yahweh's universal sovereignty over the *Fremdvölker* and to offer Israel hope.[231] This hope has been reversed and the enemy is highlighted to evoke fear and repentance.

Joel's reversal of the terms "heavens" and "earth" demonstrates an earthly perspective over against the heavenly one in Isa 13:13a: עָל־כֵּן שָׁמַיִם אַרְגִּיז וְתִרְעַשׁ הָאָרֶץ מִמְּקוֹמָהּ. He places the earth first and the heavens second: לְפָנָיו רֶגֶז הָאָרֶץ רָעֲשׁוּ שָׁמָיִם. The prophet intentionally switches the wording of the text to highlight the theophanic description of the enemy. This directly confronts the assertion of Kutsch:

> Als Zwischenstück in dieser Entwicklungslinie findet nun auch V.6 eine befriedigende Erklärung: Vor ihm winden sich die Völker, aller Antlitz ist hochrot. Auch hier bezieht sich das Suffix der 3. Person sing. masc.—wie in V. 10a—nicht auf das Volk der Heuschrecken, sondern auf Jahwe selbst.[232]

His line of thinking stems from Joel's sources. He correctly observes the theophanic origins of the *traditum*, but he does not give place to the *traditio* process which resignifies the theophanic description. The DOL is a term that is always subject to continuous metamorphosis as this tradition is handed down.[233] This should alert the exegete to be aware of its evolutionary growth, and hence Joel's authority over the use of the tradition. Bergler does not agree with Kutsch's assessment of the interpretation of לְפָנָיו, but sees it referring to Yahweh's earthly representative.[234]

Note that Joel first appropriates Isa 13:13a because it deals with the reversal roles of Yahweh and the enemy sketch in the *Theoph-*

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[231] Childs, *Isaiah*, (OTL; Louisville: Westminster John Knox Press, 2001), 116. Wildberger, *Jesaja*, BKAT X/2, (Neukirchen-Vluyn: Neukirchener Verlag, 1978), 508.

[232] Kutsch, "Heuschreckenplage," 88.

[233] Hoffmann, "The Day of the Lord as a Concept and a Term in the Prophetic Literature," 50.

[234] Bergler, *Joel als Schriftinterpret*, 43.

anieschilderung. It is paramount to take stock of the fact that he seizes upon the verbal lexica רָגַז and רָעַשׁ,[235] but applies these toward the enemy sketch in place of Yahweh. Traditionally the disruption of the heavenly bodies and the quaking of the earth[236] signal the approach of Yahweh. Allen has shown that the theophanic traditions contained in Ps 77:18 and Mic 1:4 most aptly describe the standard effects on the cosmos at the approach of Yahweh.[237] Joel draws upon these traditions that have been absorbed into Isa 13, upon which he is now dependent. He accumulates the rest of the astrological phenomena from 13:10. This shows a deliberate ordering of the tradition to suit his theophany sketch of the approaching army.

It is important to note the reason that Joel appropriates and resignifies his material. This chapter provides the appropriate and necessary material upon which to bridge his developing proto-apocalyptic understanding in chs. 3-4. He specifically chooses the DOL motif, in order to unite both halves of the book. This can be seen in the way that he utilizes Isa 13 in both 2:10 and 4:15. It is precisely the cosmic disturbances from the Isa 13 that he seizes upon to bring about the cohesiveness uniting both halves of the book. Furthermore, he connects the two fundamentally different presentations of the DOL (historical/proto-apocalyptic) by the term "Northerner" in 2:20. Exegetically, this is a very important observation in discerning the manner in which the prophet accomplishes the unification of the DOL *Leitmotiv*.

Joel's use of Isa 13 on both sides of 2:18 creates a built in tension concerning the interpretation of the DOL in chs. 2-4. This leads to Wolff's accounting of the DOL in 2:2-11. He sees the unity of the book in an apocalyptic interpretation of chs. 2-4. The term *apoca-*

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[235] Childs' treatment of רעשׁ, in relation to the cosmos in Joel 2:10, is taken to be a trans-historical cataclysmic event for the shaking of the world. Wolf may have partially developed his apocalypticism of Joel 2 from Childs. It has been already noted that Joel 2 utilizes apocalyptic metaphors for a historical day of Yahweh, as does Isa 13, which is where Joel derives his material. Childs correctly perceives Joel's development of the DOL in ch. 4:16 to be trans-historical when Jahweh brings the *Northerner* to an end. "The Enemy from the North and the Chaos Tradition," *JBL* 78 (1959): 197.

[236] Jeremias concludes that two motifs of earthquake and the voice of Yahweh originally stem from theophany accounts. J. Jeremias, *Theophanie: Die Geschichte einer Alttestamentliche Gattung* (WMANT 10; Neukirchen-Vluyn: Neukirchen Verlag, 1965), 99.

[237] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 73.

lyptic is certainly a correct term to use, but a distinction must be maintained between a literal usage and a metaphorical usage. The *Lösungsschlüssel* to discerning the necessary differences in interpretation lies in understanding Isa 13 itself, and Joel's uses of it on each side of 2:18.

Isaiah 13 is an apocalyptic presentation of the DOL, which is ultimately bound to history and makes its usage metaphorical. Barton also makes this assessment of both Isa 13 and Joel 2.[238] The mention of the Medes in v. 17 cancels out an apocalyptic interpretation of the DOL, and signifies its relative historical applicability. This is the final form reading of the text, even when one takes the different redactional levels into account. Joel's intertextual contribution in chs. 3-4 *transposes* the Isaianic use of the DOL and resignifies it as a literal proto-apocalyptic event. Thus, the prophet utilizes Isa 13 for two fundamentally different conceptions of the Day of Yahweh.

The above distinction is made all the more evident if one takes *seriously* the threat which is imposed from 1:15 and 2:1-17. Whether one takes a locust interpretation of 2:1-11 or a human interpretation, the question must be answered: What happens if Yahweh does not accept their repentance? The answer to the question places the DOL in an historically conditioned interpretation. This makes Joel's use of Isa 13 the *Lösungsschlüssel* for the understanding of the enemy sketch, and the reason that he chooses it for its cosmic cohesion. It is plain that the threat would have materialized in a human invasion, which is supported from the enemy sketch provided in 2:2b, 11, 17, and 20. If one accepts a locust interpretation, it would be appropriate to expect a further devastating infestation of the insects.[239]

2.9.8. *Joel's Use of Scripture in 2:11: The Day of Yahweh*

In 2:11a the phrase: וַיהוָה נָתַן קוֹלוֹ is repeated again in 4:16, but in an expanded form. The voice of Yahweh is not a feature contained in the DOL theophanic accounts of either Zeph 1 or Isa 13. What is important to note is that both of the parallel texts in Joel deal with theophanic motifs within the context of the DOL. It has already been noted that the expanded form

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[238] Barton, *Joel and Obadiah*, 74.

[239] Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel," 68.

found in 4:16 is an allusion taken verbatim from Amos 1:2aα-γ: וַיהוָה מִצִּיּוֹן יִשְׁאָג וּמִירוּשָׁלַם יִתֵּן קוֹלוֹ. This so-called "motto" prefaces the whole book of Amos.[240] Joel has resignified Amos's motto for an inclusion into the development of his presentation of the DOL in both 2:11a and 4:16a. Jeremias makes a similar observation in his work on the *Gattung of OT Theophanies.*

> Aber da die Wendung נָתַן קוֹל, von Jahwe ausgesagt, sonst ausschließlich in theophanieschilderungen begegnet, ist es doch in höchstem Maße wahrscheinlich, daß sie diesen Texten entnommen und in Jl. 2,11 in einen anderen Sachzusammenhang gestellt worden ist.[241]

The phrase is also found in another theophanic text (Ps 18:13). Marcus has shown that Joel is replete with doublets or intratextual echoes.[242] Marcus' focus deals with Joel's use of the phrase within the book. He is correct in his observation of the prophet's reversal in terms of judgment and salvation. Kapelrud has suggested, on cultic grounds, that the phrase in 4:16 does not come from Amos 1:2 but from Jer 25:30b.[243] The evidence best supports Joel's dependency on Amos, since it is an exact appropriation. Based on the *intra*textuality within the book, a case can be made for Joel's dependency on Amos. The phrase in 2:11a is meant to have a reversed comparative relationship to 4:16, on account of Yahweh's acceptance of Judah's repentance.

Amos' *motto* deals with the power of Yahweh's word to dry up and wither the pastures of Carmel: וְאָבְלוּ נְאוֹת הָרֹעִים וְיָבֵשׁ רֹאשׁ הַכַּרְמֶל׃. This statement concerns Yahweh's judgment upon the international crimes of Israel, Judah and her neighbors. Joel transfers a portion of this theophanic statement in 2:11a for inclusion in his DOL motif. The differences of the texts are apparent when one looks at the object against which his voice is directed. In Amos, Yahweh's voice is lifted up from Zion against the pastures of Carmel to demonstrate the effectiveness of his decrees. In Joel, Yahweh's voice is directed to the heavenly army. The immediate context in Amos states that Yahweh's words are irrevocable by the stylized recurring statement: עַל־שְׁלֹשָׁה פִּשְׁעֵי ... וְעַל־אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ. The word of Yahweh, in

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[240] Sweeney, *The Twelve Prophets: Volume 1*, 198-199. Jeremias, *Theophanie*, 99.
[241] Jeremias, *Theophanie*, 100.
[242] Marcus, "Nonrecurring Doublets in the Book of Joel," *CBQ* 56 (1994): 64.
[243] Kapelrud, *Joel Studies*, 163-164.

Joel, may be found to be conditional (vv. 12-14). His use of scripture once again shows his hermeneutical freedom to recontextualize any word of Yahweh for reuse within his community.

Scoralick sees an intertextual echo between Hos 5:8 ff and 2:1-11 ff. She sees a relationship with the *Alarmbefehl* in Hos 5:8 and the *Löwenbild* connection between 2:11 and 4:16 (נתן קולו and ישאג) and the call to repentance in Hos 6:1 ff.[244] To build an intertextual *Löwenbild* from Hos 5:14 (כִּי אָנֹכִי כַּשַּׁחַל לְאֶפְרַיִם וְכַכְּפִיר לְבֵית יְהוּדָה אֲנִי אֲנִי אֶטְרֹף וְאֵלֵךְ אֶשָּׂא וְאֵין מַצִּיל:), which does not have any lexical ties other than a thematic link, is weak. Her argument, concerning the call to repentance in Hos 6:1, sets the pattern for Joel 2:12 ff. Furthermore, the severely fragmented *lion sketch* makes her argument too weak to claim an intertextual appropriation. There has to be solid lexical connections that can be established between texts to claim a dependency of one text upon another. Her assertion is weakest on the *Löwenbild* between 2:11, 5:14, and 11:10. The use of Hos 5:8 for the *Alarmbefehl* is her best argument for Joel's dependence on this text.

Verse 11 fully explains the enemy sketch as Yahweh's army. Allen has correctly seen that Joel has developed the theme of the *feindliche Skizze* from Isa 13:3-4.[245] In the first כִּי clause, the prophet alludes to the army in Isa 13:3: קוֹל הָמוֹן בֶּהָרִים דְּמוּת עַם־רָב. The use of the adjective רַב in the first כִּי clause, and the use of the second adjective עָצוּם in the second כִּי clause shows clearly that Joel is employing these terms to refer to the enemy sketch in 2:2b (עַם רַב וְעָצוּם).[246] Thus, he is reinforcing his allusion to Isa 13:3 with the marshalling of the host.

The verb עָשָׂה and the noun דָּבָר are used in Ps 103:20 with reference to the heavenly host who executes Yahweh's word. According to some scholars, Ps 103 most likely stems from the postexilic period.[247] Dahood's research relies too heavily on Ugaritic and Can-

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[244] Ruth Scoralick, *Gottes Gütte und Gottes Zorn: Die Gottesprädikationen in Exodus 34,6 F und Ihre Intertextuellen Beziehungen zum Zwölfprophetenbuch* (HBS 33; Freiburg: Herder, 2002), 164-165, 168.

[245] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 74.

[246] Wolff, *Joel and Amos*, 48.

[247] Allen, *Psalms 101-150* (WBC 21; Waco: Word Books, 1983), 20-21. Kraus, *Psalms 60-150 A Commentary*, 290. Gerstenberger, *Psalms, Part 2, and Lamentations*, 217. Dahood takes Ps 103 as a pre-exilic composition based on Cannanite ar-

nanite parallels, and as such, his influence has suffered from the lack of adherents. In the fourth hymn (vv. 19-22) the author calls upon the heavenly beings to bless Yahweh, and then describes their militaristic service.

The issue of dependency, apart from the question of dating, can only point to Joel's use of this psalm. It would be odd for the psalmist to allude to Joel's earthly army, and apply it to the heavenly host. We do know that Ps 103 appropriates the traditions of Israel's literature, but it does so for the express purpose of extolling the virtues of Yahweh's forgiving character (v. 8). An intertextual allusion to Joel 2:11 would not serve the intention of the psalmist. It would have no theological purpose in the hymn, and it would only confuse the hymnic intention of the psalmist to portray the whole cosmos as praising Yahweh. In these verses, there are preexilic concepts[248] acknowledging Yahweh's lordship over heavenly beings, who are conscripted into military service. From Joel's point of view, this psalm contributes to the building up of the enemy sketch as a heavenly army. The motif of the heavenly army is intratextually echoed again in 4:11 with the plea for Yahweh to send down his heavenly warriors (הֲנַחֵת יְהוָה גִּבּוֹרֶיךָ).

In the first and second כִּי clauses, Joel has alluded the enemy sketch in Isa 13, where the identification of the enemy could possibly point to an apocalyptic army.[249] His use of this psalm serves to build up his apocalyptic motif. Note Psalm 103:20: בָּרֲכוּ יְהוָה מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ׃. Both halves of this verse fit in Joel 2:11 quite well. The phrase in 20b לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ parallels the thought of Joel 2:11a: וַיהוָה נָתַן קוֹלוֹ לִפְנֵי חֵילוֹ. The emphasis on the angels being "mighty in power" describes exactly what he brings out in his enemy sketch, as it unites with the DOL account of Isa 13:4. In Ps 103:20aβ, the prophet appropriates the terminology that shows how the heavenly army, with its might, executes Yahweh's wishes: מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ. This complements and builds upon his allusions to Isa 13 and Zephaniah, so as to apocalypticize their accounts. It realigns those motifs into accordance with the heavenly origins

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chaisms see: M. Dahood, *Psalms III 101-150* (AB 17a; Garden City: Doubleday, 1970), 24-25.

[248] Gerstenberger, *Psalms, Part 2,* 219.

[249] Childs, *Isaiah*, 124.

of the theophanic traditions of Yahweh's approach, which disturb the created order.

Lastly, as a precusor text, Ps 103 has other connections to the thrust of Joel's work. The attribute formulary (Exod 34:6) contained in verse 8, has been recognized by most scholars,[250] and becomes for Joel the central portion of his message (2:12-14) to avert the impending disaster. In this way, it helps the prophet to prepare for his call to repentance.

In the third and final כִּי clause, Joel alludes to and improves upon Zephaniah's phraseology of the DOL in 1:14aα: קָרוֹב יוֹם־יְהוָה הַגָּדוֹל. Some scholars state that there is an allusion made to Mal 3:2a and 3:23.[251] Allen is right when he makes the observation that Malachi is to be dated after Joel on the basis of the statements concerning Edom in 4:19 and Mal 1:2-5.[252] At the time of Joel's writing, Edom is still inhabiting its land, but by the time of Malachi, its overthrow has begun. Merx has also determined that Joel is older than Malachi due to the latter's developed chronology by inserting Elijah's arrival *before* the great and terrible Day of Yahweh. "Elias kommt Mal. 3:23 לִפְנֵי בוֹא יוֹם יהוה הַגָּדוֹל הַנּוֹרָא, ist es denn nun ein Zufall, dass der Ausdruck יוֹם יהוה הַגָּדוֹל וְהַנּוֹרָא bie Joel ebenfalls steht 3, 4 vgl. 2, 11 und sonst im ganzen alten Testamente nie wiederkehrt?"[253] On this basis Joel precedes Malachi, thus no literary dependency is to be sought. Joel's statement concerning the "great and terrible Day of the Lord" is to be observed as a development of Zephaniah's prophecy (1:14aα). The addition of the words וְנוֹרָא מְאֹד "exceedingly terrible" make clear and underscore the dreadfulness of the Day in ch. 2. The prophet is artistically building his enemy sketch of the DOL to a crescendo.

The blending of Zephaniah and Isaiah has already been witnessed in 2:1-2. Joel has never lost sight of these passages, and returns to them in 2:10-11. Yahweh's battle against Jerusalem is the focus of

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[250] Allen, *Psalms 101-150*, 20-21. Kraus, *Psalms 60-150 A Commentary*, 292. Gerstenberger, *Psalms, Part 2, and Lamentations*, 217. Scharbert, "Formgeschichte und Exegese von Exod 34,6 und seiner Parallele," *Bib* 38 (1957): 130-150. Weiser, *The Psalms*, 661.

[251] Achtemeier, "Joel," in: *NIB* 7:316-317. Bergler, *Joel als Schriftinterpret*, 170-172. Jeremias, "Joel/Joelbuch,"*TRE* 17:94.

[252] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 23.

[253] Merx, *Die Prophetie des Joel* , 73.

Zephaniah's prophecy, and Joel's use of Isa 13 is focused on the disruption of heavenly bodies at the approach of the enemy. His recontextualization of these motifs demonstrates his proclivity to accumulate diverse traditions, and to resignify them for his own community. This underscores the fact that he is not to be considered a scripture interpreter, but a learned prophet who appropriates scriptural traditions, and possesses a hermeneutical freedom to readapt and resignify these voices for his own purposes.

2.10. *Joel's Use of Scripture in 2:12-17: The Call to National Repentance to Avert the Day of Yahweh*

2.10.1. *Joel's Use of Scripture in 2:12-14: An Oracular and Prophetic Summons for National Repentance*

2.10.1.1. *Joel's Use of Scripture in 2:12-13aa: A Jahweorakel for Repentance with Prescriptive Conditions*

When one arrives at vv. 12-14 one can see that the structure of Joel's text has a very direct aim. The purpose of the theophanic metaphor of the enemy sketch is to heighten the people's fear so that they heed the call to repentance in 2:12-14. This is the final goal in the macro structure of 1:2-2:17. It underscores the late hour of the threatened Day of Yahweh, encapsulated by the words וְגַם־עַתָּה.[254]

Joel's use of the divine oracle phrase נְאֻם־יְהוָה does not assume, nor intend to mimic the knowledge of any one specific text. He is affirming that the words which follow this phrase carry the weight of a divine oracle. His use of the oracular statement prepares the reader for the culmination of his message. This carefully worded text lays out the lateness of the hour. The call for repentance points to a preconceived theological ideology and agenda. Joel uses 1 Kgs 8 as a template for his approach to deal with the national crises.

It is necessary to return to the Deuteronomistic source texts that supply the background for this clause. The basis for Joel's work follows the national program set out by the Deuteronomistic Historian in the Solomonic prayer found in 1 Kgs 8. The dependence upon

[254] Sweeney, *The Twelve Prophets*, vol. 1, 164.

1 Kgs 8 pervades the message and structure of chs. 1-2, with the three national calamities (locust, drought, and enemy threat) and a national liturgical prescription. The plan of restoration begins with repentance at the temple, because Yahweh's name resides there (1 Kgs 8:16/Joel 3:5). The two calls to national lamentation at the temple conform to 1 Kgs 8 in this respect.[255] It also should be understood that Deut 28 lies behind 1 Kgs 8 as a source, and that Deut 28 also lies behind Amos 4 as an influencing text.[256] These texts all furnish the drought, locust, and enemy sketches. What sets 1 Kgs 8 apart is the formulaic prescription for national repentance at the temple that complements the book of Joel. Both Bourke and Nogalski have noted Joel's use of 1 Kgs 8. Bourke concentrates on the liturgical and Deuteronomistic elements in the following quote:

> Car la description de la pénitence et de la supplication du peuple (II, 12-17) suggère irrésistiblement un passage pleinement deutéronomique, qui abonde en idées et phrases caractéristiques de cette tradition, c'est la prière de Salomon au temple (I Rois, VIII, 22-61), ... Mais rappelons qu'en analysant las structure de cette première section, nous avons remarqué une ressemblance avec le schème deutéronomique «pragmatique» de «Péche, Châtiment, Pénitence, Délivrance».[257]

Nogalski has noted that 1 Kgs 8:38 provides an intertextual key to unlocking a very crucial verse in the book of Joel (2:12).[258] One also needs to look at 1 Kgs 8:48 in connection with v. 38. Together they provide for Joel the conceptual and linguistic pattern from which 2:12 is birthed. The Solomonic prayer (vv. 33-37) deals with the issue of national calamities. In 1 Kgs 8:37 the people are taught that at the time of battle they are to offer up prayer at the temple. This is exactly the thought in Joel 2:12-17. Penitence made with the whole heart in 1 Kgs 8:48: וְשָׁבוּ אֵלֶיךָ בְּכָל־לִבָּם וּבְכָל־נַפְשָׁם is congruous with a similar statement in Joel 2:12: שֻׁבוּ עָדַי בְּכָל־לִבַּכֶם.[259] Since

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[255] See especially Mason's comments in his chapter on the theology and function of the book of Joel. Mason, *Zephaniah, Habakkuk, Joel* (OTS 29; Sheffield: JSOT Press, 1994), 121-122.

[256] Gray, *I & II Kings: A Commentary* (OTL; 2nd ed.; Philadelphia: Westminster Press, 1970), 215. Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 78.

[257] Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 192.

[258] See also Nogalski, *Redactional Processes in the Book of the Twelve*, 218, 17-18. See also Gray, *I & II Kings*, 215. Crenshaw, *Joel*, 129-130.

[259] See also Sweeney for similar results of Dtr borrowings here. Sweeney, *The Twelve Prophets*, vol. 1, 164.

the offer of repentance in 2:12-14 structurally lies at the heart of the book, and it shows that the author has a specific agenda. It also points to the fact that the Deuteronomistic material influences Joel's theological prescription and liturgical program for the structure of his book. Jeremias, following Bourke, sees the same thematic parallels between Joel and the Deuteronomistic traditions.

> Die prophetische Intiative zum Alarmruf ihrerseits gründet in einem feierlichen Gotteswort, das im Anschluß an Umkehrmahnungen des DtrG (Dtn 30,10; 1Sam 7,3; 1 Reg 8,48) als Einladung zur „Umkehr zu mir mit eurem ganzen Herzen" formuliert ist (2,12).[260]

In 1 Kgs 8:48 שׁוּב stands for the human willingness to repent, and God's willingness to restore the bond of fidelity. The Deuteronomistic language includes the idea of returning to Yahweh with all of one's heart (1 Kgs 8:48: וְשָׁבוּ אֵלֶיךָ בְּכָל־לִבָּם וּבְכָל־נַפְשָׁם). As Bourke and Jeremias have pointed out above, the Dtr concept of שׁוּב has a long and firm tradition within the corpus (Deut 4:30, 30:2, 10; 1 Sam 7:3; 2 Kgs 23:25). As long as the people return to Yahweh with their whole heart, he is free to reestablish covenantal faithfulness. The theme of repentance (שׁוּב), as found in 1 Kgs 8:33: בֶּהְנָּגֵף עַמְּךָ יִשְׂרָאֵל לִפְנֵי אוֹיֵב אֲשֶׁר יֶחֶטְאוּ־לָךְ וְשָׁבוּ אֵלֶיךָ וְהוֹדוּ אֶת־שְׁמֶךָ וְהִתְפַּלְלוּ וְהֶתְחַנְנוּ אֵלֶיךָ בַּבַּיִת הַזֶּה:), shows the thematic link between covenant infidelity, warfare, and communal repentance, which Joel incorporates into his text. The call to repentance immediately after his enemy sketch in Joel 2:12aβ: שֻׁבוּ עָדַי בְּכָל־לְבַבְכֶם shows his dependence on 1 Kgs 8. Crenshaw has shown an important connection between Joel 2:12-13, Deut 4:30-31 and 30:2, which stems from 2:12aβ.[261] Note the lexical parallels in Deut 4:30-31, which contains the preposition עַד and a portion of the attribute formula: בַּצַּר לְךָ וּמְצָאוּךָ כֹּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרִית הַיָּמִים וְשַׁבְתָּ עַד־יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְקֹלוֹ: 31 כִּי אֵל רַחוּם יְהוָה אֱלֹהֶיךָ לֹא יַרְפְּךָ וְלֹא יַשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת־בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם: v. 30. This common phraseology also occurs in Deut 30:2-3. The research by Bourke and Jeremias confirms the Deuteronomistic tradition, which ultimately shapes the same language found in 1 Kgs 8. In Deut 4:30-31 the text also shows the way that Joel moves from the call to repentance to the use of the attribute formula.

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[260] Jeremias, "Joel/Joelbuch," *TRE*, 17:95.
[261] Crenshaw, *Joel*, 134.

Joel's use of the שׁוּב terminology from the Deuteronomistic traditions is thus established. His adaptation comes in the form of an imperative, admonishing the community to return to Yahweh. Joel does not identify their sins, but the preconceived ideology of the culture assumes the guilt of the people.[262] The use of 1 Kgs 8[263] highlights the breach of covenant,[264] as Allen has stated,[265] which is the underlying problem in the book.

The relationship between Joel's text and Solomon's prayer is connected by the hypothetical nature and pattern of I Kgs 8. The nation's sin is implied by the prophet's use of שׁוּב, but individual sins are not categorized. In 1 Kgs 8:39a an ambiguity exists without a direct implication of what type of sin brings retribution (אֲשֶׁר תֵּדַע אֶת־לְבָבוֹ). The individualized idea of sin fits well with the book of Joel. The prophet uses this pattern for his own *Sitz im Leben*. Nogalski has noted that this same text provides an intertextual key to unlocking a very crucial verse in the book of Joel (2:12aβ: שֻׁבוּ עָדַי בְּכָל־לְבַבְכֶם).[266] For him, the relationship furnishes "... the motifs of a locust plague and enemy attack leading to a repentance based upon the knowledge of guilt."[267]

It should be noted that Bergler looks at 2 Chr 30 and Mal 3:7 ff. as the influencing texts on Joel 2:12aβ.[268] In reply to this assertion, it has been noted that both Malachi and 2 Chronicles are diachronically subsequent to Joel. This is easily proven by Joel's statement that Edom shall be a desolation (וֶאֱדוֹם 4:19aβ לְמִדְבַּר שְׁמָמָה תִּהְיֶה) and by the following statement in Mal 1:3: (וְאֶת־עֵשָׂו שָׂנֵאתִי וָאָשִׂים אֶת־הָרָיו שְׁמָמָה וְאֶת־נַחֲלָתוֹ מִדְבָּר לְתַנּוֹת), which shows that Edom, in Malachi's time, has already been made

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[262] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 79. Sweeney, *The Twelve Prophets*, vol. 1, 164.

[263] Gray, *I & II Kings*, 218-220. Gray is correct in noting that the whole passage of 1 Kgs 8 is based on the covenant, especially in v. 23.

[264] See Crenshaw's list of various proposals that scholars have put forward to identify the offense in Joel's community. Crenshaw, *Joel*, 146.

[265] Allen, "Joel: Theology of," in *NIDOTT* 4:796-798. See also Ahlström, *Joel and the Temple Cult of Jerusalem*, 21 ff.

[266] See also Nogalski, *Redactional Processes in the Book of the Twelve*, 218, 17-18. See also Crenshaw, *Joel*, 129-130.

[267] Nogalski, *Redactional Processes in the Book of the Twelve*, 17.

[268] Bergler, *Joel als Schriftinterpret*, 243-245. Bergler's dating of this book presupposes a later date for Joel than that which has been determined by this author.

a desolation and a wilderness.[269] This is a good indication that Joel is to be dated earlier than Malachi, in the postexilic era. Malachi 1:3 actually represents an intertextual use of Joel 4:19, as Merx has also shown the manner in which Mal 3:23 builds upon Joel 2:11 and 3:4. Note that Malachi has made an allusion to the fulfillment of Joel's promise concerning Edom. He does so utilizing Joel's own language with the two words שְׁמָמָה and מִדְבָּר to represent Edom's *dénouement*.[270]

Turning our attention to v.13a*α* (וְקִרְעוּ לְבַבְכֶם וְאַל־בִּגְדֵיכֶם) we see that Joel creates a new term (*to tear one's heart*). This type of speech does not set out to echo any certain scriptural text, but it seeks to allude to a stock cultic phrase that is found in the text of culture.[271] The tearing of one's garment is meant to signify, by an outward gesture, one's inner disposition of brokenness over the loss of life or of a great misfortune (2 Sam 3:31; Gen 37:29, 34 1Kgs 21:27; 2 Kgs 19:1 and Est 4:1).[272] By this newly coined phrase, Joel seeks to reinforce that only an inner transformation can and will be valid before God. This is an example of a free adaptation of a cultural idiom. The obvious point is that only a true attitude of repentance can withhold the threatened Day of the Lord.

2.10.1.2. *Joel's Use of Scripture in 2:13aβ-14: The Attribute Formula and Appended Statement of the Incomprehensible Will of Yahweh*

The prophetic reiteration of the call begins with an appeal to repent in 13ab: וְשׁוּבוּ אֶל־יְהוָה אֱלֹהֵיכֶם. The repetition of the Deuteronomistic term שׁוּב is used with the preposition אֶל that parallels 1 Kgs 8:33 and 48, which also contains the same wording. The *return* is specifically said to be to Yahweh your God (יְהוָה אֱלֹהֵיכֶם). Ahlström has tried to make the case that the Judeans were worshipping other gods.[273] This is a possible interpretation of Joel's text, but the

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[269] Allen has already proven this point concerning Malachi's dating after Joel. See Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 23.

[270] Many scholars have overlooked this important point when dating the book.

[271] See Polaski for his work on Isaiah's apocalypse. He calls this a use of intertextuality a "cultural commonplace." Polaski, *Authorizing and End: The Isaiah Apocalypse & Intertextuality* (BIS 50; Leiden: Brill, 2001), 40.

[272] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 79. See also Hubbard, *Joel and Amos*, 58.

[273] Ahlström, *Joel and the Temple Cult of Jerusalem*, 26. See also Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 80.

prophet has not catalogued the nation's sins. However, Ahlström is correct in noting that the language is inherently covenantal.[274] Joel's use of this covenant terminology שׁוּב + עַד (2:12) points back to Deut 4:30-31 and 30:2-3, while his other use of שׁוּב + אֶל parallels 1 Kgs 8.

The call for repentance is based on an attribute formula of Yahweh's character in v. 13b. This *Bekenntnisformel* offers hope in the last hour before imminent judgment. The prophet creedally echoes a portion of the attribute formula, whose *Textgestalt* originates from Exod 34:6.[275] This confessional statement is unique to both Jonah and Joel. Scholarly opinions concerning the literary dependency of this particular formula run the full range of possibilities. Some propose that Joel is echoing Jonah,[276] Jonah is echoing Joel,[277] both Jonah and Joel are individually creating their own unique anthological formula from Exod 34:6,[278] or that it is virtually impossible to know what the relationship is.[279]

Today, the book of Jonah is primarily understood to have been written after 612 B.C.E. From the statement made in 3:3, it is apparent that the narrator speaks of Nineveh in the past tense. The book,

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[274] Ahlström, *Joel and the Temple Cult of Jerusalem*, 23. See also W. L. Holladay, *The Root* שׁוּב *in the Old Testament* (Leiden: E. J. Brill, 1958), 116 ff.

[275] For the analysis of Exod 34:6 see J. Scharbert, "Formgeschichte und Exegese von Ex 34,6 f und Seiner Parallelen," *Biblica* 38 (1957): 130-150. See also M. Fishbane, *Biblical Exegesis in Ancient Israel*, 335. R. C. Dentan, "The Literary Affinities of Exodus XXXIV 6 f," *VT* 13 (1963): 34-51.

[276] T. M. Bolin, *Freedom Beyond Forgiveness: The Book of Jonah Re-examined* (JSOTSup 236; Sheffield: Sheffield Academic Press, 1997), 169-172. J. Magonet, *Form and Meaning: Studies in Literary Techniques in the Book of Jonah* (BBET 2; Bern: Herbert Lang, 1976), 73-77. Fishbane, *Biblical Exegesis in Ancient Israel*, 346. Achtemeier, *Minor Prophets*, 139. Bergler, *Joel als Schriftinterpret*, 214-245. Ogden, *Joel and Malachi*, 31.

[277] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 177, 228. Wolff, *Joel and Amos*, 49. E. J. Bickerman, *Four Strange Books of the Bible: Jonah, Daniel, Koheleth and Esther* (New York: Schocken, 1967), 41. Keller, *Joel* (CAT XI/a; Neuchatel: Delachaux et Niestle, 1965), 287. J. Jeremias, *Die Reue Gottes*, 93.

[278] T. B. Dozeman, "Inner-Biblical Interpretation of Yahweh's Gracious and Compassionate Character," *JBL* 108/2 (1989): 207-223, see especially 208-209 and 222. Leung points out that Joel is dependent on Exod 32- 34 for its intertextual background. She does not take up the issue of Joel's relationship to Jonah, and may follow Dozeman in this instance. See Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel," 104 ff.

[279] Crenshaw, *Joel*, 137. Coggins, *Joel and Amos (*NCBC; Sheffield: Sheffield Academic Press, 2000), 43. Barton, *Joel and Obadiah*, 81. Garrett, *Hosea, Joel*, 347. Sweeney, *The Twelve Prophets: Volume 1*, 165. Stuart, *Hosea-Jonah*, 503.

in many respects, shows that its narrator flourishes in a time when literary texts and traditions are available. Jonah and Joel are both crafted through midrashic techniques, which indicate their indebtedness to their literary predecessors.[280] However, their theological use of scripture betrays the fact that they come from different schools of thought.[281]

The consensus on the date of Jonah points to the postexilic period for its final composition. This leaves us in a place where literary dependency can not be determined accurately from dates established within both Joel and Jonah. The problem, now, is determining the manner in which to proceed methodologically. The next step is to observe both Jonah and Joel independently, to ascertain shared vocabulary, in order to determine which text is dependent on the Exodus *Vorlage*.

First, the attribute formula and those passages which echo it confessionally must be tabulated. Scharbert states that the *Textgestalt* of this confession formula found in Exod 34:6 represents its earliest attestation.[282] Allen has shown that there are eight well defined citations of this *Bekenntnisformel* in scripture, and beyond these, there are many other which also allude to it.[283] Below is Exod 34:6-7 followed by the eight passages that reiterate this attribute formulary as a creedal statement.

Exod 34:6 וַיַּעֲבֹר יְהוָה עַל־פָּנָיו וַיִּקְרָא יְהוָה | יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃
7 נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד | עֲוֹן אָבוֹת עַל־בָּנִים
וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃
Num 14:18 יְהוָה אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד נֹשֵׂא עָוֹן וָפֶשַׁע וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת
עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃
Ps 86:15 וְאַתָּה אֲדֹנָי אֵל־רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃
Ps 103:8 רַחוּם וְחַנּוּן יְהוָה אֶרֶךְ אַפַּיִם וְרַב־חָסֶד׃
Ps 145:8 חַנּוּן וְרַחוּם יְהוָה אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃
Nah. 1:3 יְהוָה אֶרֶךְ אַפַּיִם וּגְדוֹל וּגְדַל־כֹּחַ וְנַקֵּה לֹא יְנַקֶּה יְהוָה בְּסוּפָה וּבְשַׂעֲרָה דַּרְכּוֹ
וְעָנָן אֲבַק רַגְלָיו׃
Joel 2:13 וְקִרְעוּ לְבַבְכֶם וְאַל־בִּגְדֵיכֶם וְשׁוּבוּ אֶל־יְהוָה אֱלֹהֵיכֶם כִּי־חַנּוּן וְרַחוּם הוּא אֶרֶךְ אַפַּיִם
וְרַב־חֶסֶד וְנִחָם עַל־הָרָעָה׃
Jonah 4:2 וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמַר אָנָּה יְהוָה הֲלוֹא־זֶה דְבָרִי עֹדֶנִּי עַל־אַדְמָתִי עַל־כֵּן

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[280] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 176-178.

[281] Bergler, *Joel als Schriftinterpret*, 236.

[282] Scharbert, "Formgeschichte und Exegese von Ex 34,6 f und Seiner Parallelen," 131.

[283] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 80. See also Crenshaw, *Joel*, 136. Sweeney, *The Twelve Prophets*, vol. 1, 165.

קַדֶּמְתִּי לִבְרֹחַ תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֵל־חַנּוּן וְרַחוּם אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְנִחָם עַל־הָרָעָה׃
Neh 9:17 וַיְמָאֲנוּ לִשְׁמֹעַ וְלֹא־זָכְרוּ נִפְלְאֹתֶיךָ אֲשֶׁר עָשִׂיתָ עִמָּהֶם וַיַּקְשׁוּ אֶת־עָרְפָּם וַיִּתְּנוּ־רֹאשׁ לָשׁוּב לְעַבְדָתָם בְּמִרְיָם וְאַתָּה אֱלוֹהַ סְלִיחוֹת חַנּוּן וְרַחוּם אֶרֶךְ־אַפַּיִם וְרַב־חֶסֶד וְלֹא עֲזַבְתָּם׃

Scharbert's research has pointed out that the attribute formula has undergone a development from a collective to an individualized sense of retribution.[284] The deletion of the retributive characteristics of Yahweh is typical of the postexilic era.

> Die nachexilischen Frommen haben, vielleicht unter dem Eindruck der Theologie Jeremias und Ezechiels, für das letztlich Entscheidende in der Beziehung zu Gott erst recht die eigene sittliche Haltung der einzelnen Generation angesehen. Deshalb tilgen sie aus der Formel die Bemerkung über die «Tausende» und interessieren sich überhaupt nur noch für den ersten Teil, für dieVerheissung an diejenigen, die Gott lieben; sie lassen in ihren Gebeten, in denen sie an die Liebe und Gnade Gottes appellieren, den Zweiten Teil ganz weg. Dass auch sie keinewegs leugnen, in die Schuld der Väter irgendwie verstrickt zu sein, zeigt das für das nachexilische Beten geradezu charakteristische Bekenntnis der eigenen und der Väter Sünden.[285]

Scharbert's analysis is certainly correct. However, one should note that Joel's book ends with a portion of the second half of the retribution *Bekenntnisformel*. This can be clearly seen in 4:21: וְנִקֵּיתִי דָמָם לֹא־נִקֵּיתִי. Joel does retain a negated use of the language of the retributive character of Yahweh.[286] Since this echo lies in the second half of the book, after Yahweh's favorable answer, it naturally is reversed so that Judah and Jerusalem become exempt from bloodshed.

Joel's use of the attribute formula is offered as a last ditch effort to redeem the people from Yahweh's threatened DOL. The *Gattung* of 2:12-14 is a bipartite call to national repentance.[287] This alone makes it unique among all other creedal usages of this confession formula. His use of the first half of the attribute formula is intended to create hope for the diversion of the DOL by the nation's atten-

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[284] Scharbert, "Formgeschichte und Exegese von Ex 34, 6 f und Seiner Parallelen," 149-150.

[285] Scharbert, "Formgeschichte und Exegese von Ex 34,6 f. und Seiner Parallelen," 149.

[286] For a somewhat different but related idea see: Scoralick, *Gottes Gütte und Gottes Zorn*, 174.

[287] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 77. See also Scharbert who also calls it a *Bussruf*. Scharbert, "Formgeschichte und Exegese von Ex 34,6 f und Seiner Parallelen," 133.

dance at the temple. Only the first half of the formula emphasizes the compassionate character of Yahweh, which is appropriated at this juncture. This formula only contains four of the predicate adjectives which define his compassionate nature. The text form of Exod 34:6 contains five predicate adjectives. Joel lacks the last predicate adjective אֱמֶת. His formula reverses the word order (חַנּוּן וְרַחוּם) from Exod 34:6 (אֵל רַחוּם וְחַנּוּן). This ordering is only matched by Ps 145:8 (חַנּוּן וְרַחוּם), Jon 4:2 (אַתָּה אֵל־חַנּוּן וְרַחוּם), and by an expanded prefixed attribute in Neh 9:17 (וְאַתָּה אֱלוֹהַּ סְלִיחוֹת חַנּוּן וְרַחוּם), whereas Psalms 86:15 (וְאַתָּה אֲדֹנָי אֵל־רַחוּם וְחַנּוּן) and 103:8 (רַחוּם וְחַנּוּן יְהוָה) begin with the traditional formula, as found in Exod 34. This points to a mixed form in the postexilic era. These divergencies may be due in part to an oral recollection of the formula, textual fluidity, common liturgical use, or a free rendition.

This itemization of scriptural allusions shows that Joel's tabulation of the *Bekenntnisformel* is almost verbatim to Jonah's. The only difference between them is that Jonah's formula begins with the appropriation of the confession addressing Yahweh in the second person (כִּי יָדַעְתִּי כִּי אַתָּה אֵל־חַנּוּן). The text in Jonah 4:2-3 is a report of his prayer to Yahweh. This appropriation of the confession formula in the second person is natural in its context as an address of the prophet to Yahweh. However, this appropriation by the narrator is closer to the text in Exodus than in Joel. This is evident by Yahweh's self characterization disclosure in Exod 34:6: וַיִּקְרָא יְהוָה | יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃. If the narrator is utilizing Joel's attribute formula, then he supplies the term אֵל from Exod 34:6. The two occurrences of כִּי in Jon 4:2bβ point to the citation characteristics of this utterance.[288]

In contrast, Joel's use of כִּי is causal, placing the basis for the prayer squarely upon the compassionate character of Yahweh, so as to avert disaster. His use of the attribute formula is addressed to the nation. The use of the personal pronoun הוּא, attached to the first pair of predicate adjectives in 2:13 (כִּי־חַנּוּן וְרַחוּם הוּא אֲפַיִם), functions to set the attribute formula in the third person. This shows the necessary adaptation that texts go through when they are resignified for the present context.

Only Joel and Jonah's attribute formula is appended by a state-

[288] Bergler, *Joel als Schriftinterpret*, 231.

ment referring to Yahweh's ability to relent (וְנִחָם עַל־הָרָעָה).[289] The presence of these appended notes demonstrates the cognizance of Yahweh's avenging characteristics (Exod 34:7). Thus, it is not a denial of Yahweh's vengeance, but the willingness to show his kindness. The suffixed attribute formula in Joel and Jonah shows the theological understanding of God's willingness to relent, predicated by proper human response (Jer 18:5-12, Ezek 18). It is Jeremiah that broaches the discussion of Yahweh's willingness to relent from his intended punishment.[290] From this, a certain universal theological notion develops. This uniqueness is what confirms the relationship between Joel and Jonah, and points to a dependency by one of them upon the other. Dozeman tries to show that each text is dependent on Exodus for its construction. What is strangely missing is a reasoned account for the presence of this suffixed phrase in both texts. The appendage of נִחָם as a participle is patterned from the participles of the second half of the attribute formula in Exod. 34:7b: וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃. The participial construction in both texts makes Dozeman's proposition all the more unlikely. The use of the *niphal* participle could not have occurred in both texts independently.

This midrashic complex construction in both Joel and Jonah is an allusion most likely taken from Exod 32:12b: שׁוּב מֵחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ. The transformation of the *niphal* imperative הִנָּחֵם into a participle shows a theological patternization of the attribute formula. This shows a fully cognizant theological resignification of its appropriation.

This leads to Joel 2:14, where another phrase occurs in both texts. Note the comparisons below.

Joel 2:14 מִי יוֹדֵעַ יָשׁוּב וְנִחָם וְהִשְׁאִיר אַחֲרָיו בְּרָכָה מִנְחָה וָנֶסֶךְ לַיהוָה אֱלֹהֵיכֶם׃
Jonah 3:9 מִי־יוֹדֵעַ יָשׁוּב וְנִחַם הָאֱלֹהִים וְשָׁב מֵחֲרוֹן אַפּוֹ וְלֹא נֹאבֵד׃

Joel's use of the rhetorical question in v. 14a מִי יוֹדֵעַ יָשׁוּב וְנִחָם is another phrase that also occurs in Jonah 3:9, which states the following מִי־יוֹדֵעַ יָשׁוּב וְנִחַם. The context of this phrase in Jonah occurs outside of the discussion of the attribute formula,

[289] This most likely develops the prophetic tradition stemming from Jeremiah 18:7-10; 26:3, 13, 19 and 42:10. See Schmitt, "'Reue Gottes' im Joelbuch und in Exodus 32-34," 297, 300.

[290] Jeremias, *Die Reue Gottes. Aspekte alttestamentlicher Gottesvorstellung*, 88.

but is still inseparably connected to it by the context. In Jonah, the narrator places the phrase on the lips of the king of Assyria. If one, then, compares Jonah 3:9 with Exod 32:12b: שׁוּב מֵחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ, one can see that Jonah closely follows this text. This shows that the narrator of Jonah has appropriated this passage from Exodus and has adapted it to the Assyrian nation. This bold transformation is significant in our discussion between Joel and Jonah. The fact that Jonah borrows from Exod 32:12b becomes the definitive factor for determining the dependency between the Joel and Jonah. Textually, it points to Joel's dependency on Jonah and not the other way around. Joel's text is further removed, than Jonah's text, from the *Textgestalt* of the attribute formula found in Exod 34:6, or the context of chs. 32-34.

Bergler points out that the phrase וְלֹא נֹאבֵד occurs in both Jon 1:6bβ and 3:9b. The phrase in ch. 1, which is in the mouth of the ship's captain imploring Jonah to cry out to his gods, is designed to be an intratextual echo of the voice of the Assyrian king in 3:9b. Bergler states, "Joel 2,14a entspricht nur Jon 3,9a (ohne הָאֱלֹהִים). Die Geschlossenheit von Jon 3,9 und seine spiegelbildliche Verankerung in Jon 1 sprechen darum eindeutig gegen die Abhängigkeit von Joel."[291] Thus, the case can be made that Joel is dependent on Jonah, based on the fact that the narrator of Jonah made an appropriation of Exod 32 in 3:9. From this fact, it also can be maintained that the appositional use of אֶל in Jonah 4:2, and the second occurrence of כִּי as recitative, are further supporting indicators that the narrator's *Vorlage* is the Exodus text.

Jonah's text alludes to Exod 32-34 in the following way: First, in 4:3, Jonah asks for his life to be taken away: וְעַתָּה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מֵחַיָּי. Jonah's request for death is made from a midrashic complex of Exod 14:12: 12 הֲלֹא־זֶה הַדָּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם לֵאמֹר חֲדַל מִמֶּנּוּ וְנַעַבְדָה אֶת־מִצְרַיִם כִּי טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם מִמֶּתֵנוּ בַּמִּדְבָּר׃. The second part of the compound allusion comes from Elijah's request for death in 1 Kgs 19:4b: וַיֹּאמֶר | רַב עַתָּה יְהוָה קַח נַפְשִׁי כִּי־לֹא־טוֹב אָנֹכִי מֵאֲבֹתָי. The strength of the Exodus passage is that it not only parallels Jonah's request to die, but it also places the phrase, "was this not my word when I

[291] Bergler, *Joel als Schriftinterpret*, 220.

was in my own land," into the mouth of Jonah. It is originally put forward as a statement of the rebelling Israelites.[292] The parallel is seen very clearly in what the Israelites said, "Was this not the word which we spoke to you in Egypt." The narrator of Jonah is creating a midrashic complex by fusing two scriptural traditions. One concerning the Israelites and the other concerning the typology to Elijah. Both contain statements of unbelief. This shows that the Jonah's narrator is echoing textual traditions to build up the rebelliousness of the prophet.

Magonet also shows another lexical parallel from Exod 32:19bα: וַיִּחַר־אַף מֹשֶׁה concerning Moses' anger, which he claims is transferred by allusion into Jonah's anger in Jon 4:1b: וַיִּחַר לוֹ. Although there is a lexical connection, Magonet's assertion should not be pressed. A lexical parallel does not, by itself, prove to be an allusion. There must be a logical reason to appropriate the language, so that the allusion functions contextually. Moses' anger against the Israelites over the golden calf incident can not be resignified to Jonah's anger over Yahweh's decision to relent from inflicting punishment.

It is now necessary to focus on the function of Jonah in Joel. The most important reason for the appropriation of the attribute formula from Jonah has to do with the liturgical genre of national repentance. Jonah's formula provides the best *Textgestalt* for Joel's purposes, since it contains the second appended midrashic allusion in 2:13b: וְנִחָם עַל־הָרָעָה. Below are the formulas given in Joel 2:13aβ-b and also in Jonah 4:2b for the ease of comparison:

Joel 2:13 וְשׁוּבוּ אֶל־יְהוָה אֱלֹהֵיכֶם כִּי־חַנּוּן וְרַחוּם הוּא אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְנִחָם עַל־הָרָעָה׃

Jonah 4:2b כִּי יָדַעְתִּי כִּי אַתָּה אֵל־חַנּוּן וְרַחוּם אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְנִחָם עַל־הָרָעָה׃

It is the appended statement concerning the possibility of Yahweh's relenting of evil (וְנִחָם עַל־הָרָעָה) that Joel seizes upon for his call to repentance.

Joel accommodates and adapts the confession formula from Jonah 4:2, which is addressed in the second person as a prayer to Yahweh. His appropriation demands that the formula be put into the third person for his genre (the national call to repentance). These two different aspects of address indicate the disparities that exist between

[292] See Magonet, *Form and Meaning: Studies in Literary Techniques in the Book of Jonah*, 74. Bergler, *Joel als Schriftinterpret*, 230.

them. Jonah's text is marked by the recitative כִּי, which shows that this speech is quoting Exodus. The formula is shortened to four predicate adjectives instead of five, and also reverses the first two predicate adjectives of Yahweh's character (אֵל־חַנּוּן וְרַחוּם), as in Exod 34:6 (אֵל רַחוּם וְחַנּוּן). Joel deletes the term אֵל because he has prefaced the attribute formula with his prophetic reiteration[293] of the call to "turn to Yahweh your God" (v.13aβ: וְשׁוּבוּ אֶל־יְהוָה אֱלֹהֵיכֶם). Thus, he shapes and transforms the antecedent text using the name of Yahweh as the covenant deity.

Joel's resignification continues (2:13b) with the insertion of the third person personal pronoun הוּא after the first pair of predicate adjectives. This is his own contribution and transformation of the attribute formula. No other formula contains this third person pronoun. To this degree the prophet his leaves his mark on the ongoing development of the tradition.

The second most important aspect of Joel's use of Jonah's attribute formula is its recontextualization. In Jonah, the prophet complains to Yahweh concerning his disgust with the reversal of his message of the Assyrians' destruction. The prophet adapts a highly covenantal confession of Israel's God as the basis in order to show the manner in which Yahweh interacts with the nations. This indicates the narrator's universalistic application of the attribute formula that Yahweh's compassionate character is available to all nations, as in Jer 18:5-10. What the prophet essentially does, by way of intertextuality, is to say that if God is willing to pardon the Assyrians, he will be all the more willing to have compassion on his covenant people, if they return to Yahweh with a sincere heart. In this manner, Joel offers the nation hope in this hour of impending judgment. His utilization of Jonah's text is the very heart of his message, and suggests that it is well known to his audience. Bergler has also made a similar observation in the following statement:

> Das Anknüpfen an die erfolgreiche Heidenbitte garantiert den entsprechenden Erfolg der Umkehr und Reue Gottes. Dabei interessiert Joel gerade die Zukunftsaspek: Während die Darstellung des Jonabuches mit der Umkehr der Niviviten und der damit verbundenen Gottes schließt, akzentuiert Joel ihrekonkreten Auswirkungen.[294]

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[293] Dozeman's keen observation of the structural analysis for 2:12-14 has been utilized. See Dozeman, "Inner-Biblical Interpretation of Yahweh's Gracious and Compassionate Character," 108 *JBL* (1989): 207-223. See especially 210 ff.

[294] See Bergler, *Joel als Schriftinterpret*, 230.

Intertextually, Joel's appropriation of the attribute formula is covenantal by definition.[295] His use of the Jonah *Bekenntnisformel* has recaptured its original use for the covenant people of God. This scriptural allusion is the hinge upon which the book turns. The prophet calls upon this text to lead the nation to repentance. Joel has *repatriated* this tradition from its universalized application (Assyria) for the benefit of his own people. The repatriated attribute formula cements the covenantal character of the book for the reader and assists in explaining Yahweh's favorable answer. Its function in Exod 34 is to restore the covenant, which has been ruptured at the incident of the golden calf.[296] It shows Yahweh's willingness to maintain covenantal fidelity, through a divine self-revelation to Moses concerning Yahweh's character. It is important to understand that even though Joel appropriates the exilic formula from Jonah, it does not negate the fact that Exod 34 also has a part to play in this intertextual matrix. Bakhtin's dialogic understanding of the word's *Vorleben* is, likewise, systemically bound up and inseparable with its *Nachleben:*

> The life of the word is contained in the transfer from one mouth to another, from one context to another context, from one social collective to another, from one generation to another generation. In this process the word does not forget its own path and cannot completely free itself from the power of these concrete contexts into which it has entered.[297]

Just as this reformulated confession unmistakably directs the reader to itself (Jonah), it, likewise, can not forget to remind the reader of its original formulation, or *Urleben* (Exod 34). The word is caught up in an intertextual web of its past-related contexts, which is now recalled into service to return home again once more. Judah's need of repentance in the post-exilic era not only mirrors the message of the book of Jonah, but also of the nation's own previous need in the wilderness. Thus, the word, as Bakhtin notes, does not forget its path from one social collective to another, nor from one generation to the next. Therefore, Joel's call to repentance has an important intertextual

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[295] Moberly, *At the Mountain of God: Story and Theology in Exodus 32-34* (JSOTSup 22; Sheffield: JSOT Press, 1983), 83.

[296] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 80.

[297] Bakhtin, *Problems of Dostoevsky's Poetics*, 202.

function, which is refracted through the medium of Israel's authoritative literature.[298] On the one hand, Joel's repatriated confession formula from Jonah functions to particularize the universal character of Yahweh, but on the other hand, he acknowledges Judah's own incomprehensibility of knowing God's will along with the nations. This underscores the vital hermeneutical principle of comparative midrash, which James Sanders explains:

> To emphasize God as Redeemer in reading a passage or tradition is to stress the freedom of the grace of God; to emphasize God as Creator of all is to stress the freedom of the God of grace. They must be held in tension and not let one collapse into the other.[299]

Joel understands that if God could relent from judging Assyria, he then could surely relent from bringing the dreadful DOL against his own people. However, with Joel's *ex-appropriation* of the incomprehensibility statement from the book of Jonah in 3:9a (מִי יוֹדֵעַ יָשׁוּב וְנִחָם), he seizes upon the hermeneutics of the *freedom* of God. Thus, the prophet tightly holds in tension, both the possibilities of God as Redeemer and God as Creator, which leads the people to rend their *hearts* and not their garments.

Joel expounds the covenant ideology in 14b, instead of following Jonah 3:9b in its negative outlook. He combines the question with a positive thought that Yahweh could leave behind a blessing, which has to do with restoring the relationship with God through sacrifice. God supplies and accepts the sacrifice made with a whole heart. Allen has made a keen observation when he states that 2:21-27 is a commentary on the divine benefits of the blessings of the covenant 2:14b.[300] The prophet's use of the term בְּרָכָה is his way of encapsulating the restoration of the covenant. The following scriptures, Deut 28:25, 38, and 41, are the background upon which 1 Kgs 8:33 ff. is constructed. This concerns the curse which comes on account of disobedience. Thus, Joel's use of בְּרָכָה in 2:14b is an intertextual offer of hope, echoing the blessings of Yahweh in Deut 28:1-14 and Deut 7:13-14.[301]

It is important to document Joel's parallels to Zephaniah's DOL

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[298] See Bakhtin, "Discourse Typology in Prose," 195.
[299] Sanders, *From Sacred Story to Sacred Text*, 188.
[300] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 81-82.
[301] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 82.

on the thematic level.[302] He has heavily relied upon this source for the framing of his own Day of Yahweh motif. Zephaniah has likewise issued a call to repentance to the Judeans concerning the Day of the Lord (587 B.C.E). Looking into his prophecy, one can see that Joel basically follows Zephaniah's thematic structure. This is seen in the latter's description concerning the DOL (1:7-18), where there is a threat of Yahweh's military retribution. This is the criterion upon which he calls the community to gather together and repent (2:1), with the hope that Yahweh may hide those who are humble on the DOL (2:2-3). Joel has a parallel call to this, but his summons develops along different lines (1 Kgs 8). This type of thematic equivalence is seen in Ps 103, with respect to the attribute formula. Joel does not use Zephaniah's language, but uses it as a model to develop his theme. The difference between the texts is that the DOL in Joel is able to be averted. This is not the case in Zephaniah, there they could only hope to be hidden on the Day of Yahweh's wrath 2:3bb. Both Zephaniah's use of אוּלַי and Joel's use of מִי יוֹדֵעַ show that Yahweh is sovereign, and alone retains freedom in judgment. Therefore, Joel's knowledge of Zephaniah acts as a catalyst to frame his call of repentance from Jonah's account.

2.10.2. *Joel's Use of Scripture in 2:15-17: The Second Call of Instructions for Priests to Proclaim a National Fast at the Temple and Instructions for Their Laments*

The thematic element of the call to the temple for national repentance (1:14 and 2:15) is a theologically devised plan, based upon 1 Kgs 8.[303] Allen has noted that vv. 15-17 represent the prophet's instructions, which provide for the practical implementation of the lament.[304] He calls upon the whole community, with no exceptions, to appear at the temple, and now takes up the lament language. Once again, he draws from the language found in 2:1, and also in Jonah.[305] Lastly, in 2:17, he uses portions of Ps 79 to construct his own lamentation, which the priests are to cry out to God on behalf of the people.[306]

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[302] Jeremias, *Die Reue Gottes. Aspekte alttestamentlicher Gottesvorstellung*, 93.
[303] Meißner, *Bücher Joel und Obadja*, 104.
[304] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 82.
[305] Bergler, *Joel als Schriftinterpret*, 226-27.
[306] Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 83-84.

He commands the priests to weep between the porch and the altar. Lexically, the phrase בֵּין הָאוּלָם וְלַמִּזְבֵּחַ is notably similar to Ezek 8:16, which provides the tradition for place in which the priests minister. It is instructive to note that 1 Kgs 8:64 has the altar of burnt offering in front of the first temple.[307] The same plan was kept in the Second Temple period (1 Macc 7:36).[308]

2.10.2.1. *Joel's Use of Scripture in 2:15a: The Instructions for Priests to Blow the Trumpet*

In 2:1 the trumpet blast has a militaristic emphasis, but at the same time it retains its religious connotation.[309] In 2:15 the emphasis is cultic in nature, and functions exegetically to implement the alarm blast of 2:1. The repetitious use of the allusion is now so overclouded by its earlier use in 2:1 that it is hard to see past it to Jer 4:5, 6:1, and Hos 5:8, and 8:1. In effect, the phrase has become an *intra*textual allusion to 2:1 and 1:14.[310]

The only allusional characteristic that now remains is the reflection of Num 10:9, which ties the national lament to a military threat. Joel chooses the term שׁוֹפָר because it is intertextually influenced from the dominant texts of Zephaniah, Jeremiah, and Hosea. Since the trumpets function as instruments of prayer,[311] it is just as appropriate to see their *theological influence* in this text, as it is in 2:1. The unit 2:15-17 is closely connected to 2:1-11 by the motifs of the enemy sketch and its cultic *Sitz im Leben.*

2.10.2.2. *Joel's Use of Scripture in v. 17bα: Instructions for Priestly Laments for Yahweh to Spare His People*

Joel's dependence on Jonah is centered on the appropriation the term חוּס, for his own development of the call to repentance. In Jonah, חוּס functions as an interpretive term for נחם in 4:2. This is the high point of Jonah's message of universalism (Jon 4:10-11). If Yahweh is willing to save the great city of Nineveh, then might not Yahweh spare Jerusalem, with whom his covenant is established? Joel's use

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307 Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 83.

308 See also the Talmud in *Middoth* 5:1.

309 Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, 67.

310 See also Dahmen, "Das Buch Joel," 69.

311 See J. Milgrom, *Numbers* במדבר (JPS Torah Commentary; New York: Jewish Publication Society, 1990), 75.

of Jonah reverses the theme of universalism in his preference for Israelite particularism.[312] This allusion helps anticipate the favorable answer from Yahweh in vv. 18-20.

2.10.2.3. *Joel's Use of Scripture in v.17bβ-γ: The Lament to Yahweh to Not Give His Inheritance Over to the Nations*

Joel's dependence on Ps 79 contains substantial lexical ties to v. 17. The psalm begins with the term נַחֲלָה, which Joel takes up in v. 17. Note the following parallels of this psalm with Joel's text: 79:1 מִזְמ֗וֹר לְאָסָ֫ף אֱלֹהִ֥ים בָּ֭אוּ גוֹיִ֣ם בְּנַחֲלָתֶ֑ךָ טִמְּא֥וּ אֶת־הֵ֝יכַ֗ל קָדְשֶׁ֥ךָ שָׂ֣מוּ אֶת־יְרוּשָׁלַ֣͏ִם לְעִיִּֽים׃.[313] The psalmist uses the term חֶרְפָּה in Ps 79:4: הָיֵ֣ינוּ חֶ֭רְפָּה לִשְׁכֵנֵ֑ינוּ לַ֥עַג וָ֝קֶ֗לֶס לִסְבִיבוֹתֵֽינוּ׃. It is used again also in v. 12 as a request for requital upon their enemies: וְהָשֵׁ֤ב לִשְׁכֵנֵ֨ינוּ ׀ שִׁבְעָתַ֤יִם אֶל־חֵיקָם֙ חֶרְפָּתָ֔ם אֲשֶׁ֥ר חֵרָפ֖וּךָ אֲדֹנָֽי׃.

A formal parallel occurs in Ps 79:10: לָ֤מָּה יֹ֣אמְרוּ הַגּוֹיִם֮ אַיֵּ֪ה אֱ֫לֹהֵיהֶ֥ם. This comes closest to the question that Joel puts forward in v. 17bδ: לָ֚מָּה יֹאמְר֣וּ בָעַמִּ֔ים אַיֵּ֖ה אֱלֹהֵיהֶֽם׃. The only difference between Joel's text and Ps 79:10 is that the former uses עַם instead of the latter's גּוֹי. When one takes into account Joel's call for a communal lament in vv. 15-17, and that Ps 79 is a communal lament,[314] the plausibility of Joel's use of this psalm becomes more evident. This psalm most likely has its origins in the events of 587 B.C.E. concerning the destruction of the land and the temple.[315] A similar situation now confronts Joel's generation. His prophetic ministry functions as that of a watchman, who warns the nation of an approaching enemy attack in 2:1-11.[316] The prophet finds, in Ps 79, the appropriate

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[312] Joel's entire prophetic outlook shares Jonah's steadfast, particularistic ideology, and indicates the reason that he expropriates Jonah's universalistic prophecies and repatriates them.

[313] It is important to note that 1 Kgs 8 mentions נַחֲלָה three times (vv. 36, 51, and 53). Each of these references occur within a context of imploring God for forgiveness that their land or inheritance may be restored. Note how v. 36 promises restoration of the land with rain after the people appeal to God at the temple:

v. 36 וְאַתָּ֣ה ׀ תִּשְׁמַ֣ע הַשָּׁמַ֗יִם וְסָלַחְתָּ֙ לְחַטַּאת֙ עֲבָדֶ֔יךָ וְעַמְּךָ֖ יִשְׂרָאֵ֑ל כִּ֤י תוֹרֵם֙ אֹתָ֣ם הַדֶּ֣רֶךְ הַטּוֹבָ֔ה אֲשֶׁ֥ר יֵלְכ֖וּ־בָ֑הּ וְנָתַתָּ֤ה מָטָר֙ אַ֣שֶׁר עַל־אַרְצְךָ֔ אֲשֶׁ֥ר־נָתַ֖תָּה לְעַמְּךָ֥ לְנַחֲלָֽה׃

[314] Gerstenberger, *Psalms, Part 2, and Lamentations* (FOTL 15; Grand Rapids: Eerdmans, 2001), 100 ff. See also Kraus, *Psalms 60-150 A Commentary*, 132 ff. M. Tate, *Psalms 51-100* (WBC 20; Dallas: Word Books, 1990), 296-303.

[315] Kraus, *Psalms 60-150 A Commentary*, 134.

[316] Dahmen, "Das Buch Joel," in *Die Bücher Joel und Amos*, 59.

words with which to instruct the priests. This passage begins with a *Jahwerede* to sound the alarm from Zion (2:1). The psalmist's request for Yahweh's requital upon those who destroy his inheritance also has parallels in 4:1 ff. For these reasons, it is logical to understand that Joel 2:17 alludes to Ps 79.

Joel's resignification of the clause (לָמָּה יֹאמְרוּ בָעַמִּים אַיֵּה אֱלֹהֵיהֶם) fits into his enemy sketch, which begins in 2:2ba: עַם רַב וְעָצוּם. It brings the unit to a close with an *inclusio* through the use of the term עַם. There seems to be no other reason that Joel would alter the term. This confirms the enemy sketch laid out in 2:1-11. Since Ps 79 deals with the Babylonian destruction of their נחלה it provides the appropriate analogy from which Joel can recontextualize his message.

Lastly, Schmitt makes the following comment concerning the parallel passages between Moses' intercession to Yahweh over the inheritance, and Joel's priestly instructions concerning the same in 2:17:

> Ähnlich argumentiert die Fürbitte des Mose in Ex 32,12f die undauch in der zur gleichen »spätdeuteronomistischen« Schicht gehörenden Parallelein Dtn 9,26-29. Beachtenswert ist, dass in diesem Zusammenhang sowohl in Dtn 9,26-29 also auch in Joel 2,17 Israel also »Erbe« (נחלה) Jahwes bezeichnet wird, um damit Jahwes Verheißung an die Erzväter und seine herausführung aus Ägypten in Erinnerung zu rufen (vgl. auch 1 Kön 8,51).[317]

2.11. *Conclusion to Joel's Use of Scripture in 1:2-2:17*

The study of the use of scripture in the first half of the book of Joel shows that one can no longer approach the interpretation of scripture *monologically*, from a purely linguistic, semantic, and lexical basis.[318] Rather, the recognition of antecedent texts reveals the profound importance of double-voiced speech for the interpretation of texts. One must give an account for the presuppositions of an

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[317] Schmitt, "'Reue Gottes' im Joelbuch und in Exodus 32-34," 303. See also Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel," 104 ff.

[318] See Bakhtin, *Problems of Dostoevsky's Poetics*, 181-182. Bakhtin calls his hermeneutical enterprise metalinguistics in counter distinction from lingusitics. See also Bakhtin, *Problems of Dostoevsky's Poetics*, 200-201.

evoked text.[319] Exegesis must, likewise, address the hermeneutics involved in the use of the second anterior voice, or it will fail to fully explain the intersection of textual surfaces.

In addition to the above, this chapter has also shown that Joel takes into account the genre and thematic content from which he appropriates his intertexts. This is observed in his introductory didactic call to attention, which is an absorption of both the didactic instructions (Exod 10:2 and Ps 78:1-8) and the thematic content of the locusts. This aspect shows the logical reasons that Joel would look to these texts. This is also evident from his use of Nah 2:10b, where the prophet searches (דרשׁ) the prophetic texts for occurrences of enemy sketches. Similar results are also noted in the lament genre of the Day of Yahweh, recorded in both Ezek 30 and Isa 13. Joel frames his DOL threat around his communal call to lament and adapts its voice to his own particular use. The point to be noted is that these texts and genres are both appropriate and logical funds from which to draw intertextual allusions. Lastly, it is shown that 1 Kgs 8 serves as a base text from which the prophet prescribes a national call to repentance at the temple, in order to alleviate the effects of the drought, locust, and military threat.

The midrashic use of scripture, in Joel 1:2-2:17, has shown that it is primarily used as a prophetic critique, according to Sanders' hermeneutics of comparative midrash. This methodology is also congruent with Bakhtin's double-voiced speech. These hermeneutics deal precisely with the *function* of scripture in Joel. The second voice is a vital part of the text, whose utterance operates within it. According to the hermeneutic of prophetic critique (1:2-2:17) the antecedent voice acts as a didactic method of admonition, which is shown by its role of reversal. These allusions operate from the prophet's Deuteronomistic ideology. This is underscored by Joel's intertextual use of Jonah's *Bekenntnisformel* of Yahweh's character and through the prescriptive text of 1 Kgs 8. Drought, locust and military threat are outlined as graded judgments for departing from Yahweh and his covenant. Restoration is secured by repentance and supplication to Yahweh at the temple. Thus, by paying close attention to Joel's intertexts, one is able to hear each voice echoed through its activation. These intertexts, in the first half of the book,

[319] Sanders, *From Sacred Story to Sacred Text*, 89 ff.

are inherently hostile to Joel's audience, but they are designed to lead the nation into dialogue with Yahweh. This study has shown that the use of intertextual reversals is in congruence with both the hermeneutics of comparative midrash and Kristevan/Bakhtinian dialogism. Joel's use of scripture functions subversively and polemically toward Judah's monologistic ideology, which has separated the nation from Yahweh (1:2-2:11).

> En même temps, la *mimesis* et le language poétique engagent plus qu'un débate intra-idéologique: ils « contestent »le principe même de l'idéologique, car ils déplient *l'unicité* du thétique (condition du sens et de la signification) et empêchent sa théologisation."[320]

The function of the intertextual reversals speaks of the *ideological* debate in which the nation finds itself. Joel's use of allusion is used as a second voice in his message to bring the nation to repentance. The subversive role of intertextuality in 1:2-2:17 shows that the prophet is trying to prevent the nation's monologistic existence in isolation from Yahweh (2:12-14). This is evidenced in the text because the grain and libation offerings are divinely cut off from the house of Yahweh (1:13). The nation's monologue has brought them to the precipice of death. There is no fellowship, nor dialogue between the covenant partners. Thus, the function of scripture in Joel (1:2-2:17) is understood as an *intra-ideological debate* with his contemporaries.

The transformational process of Joel's message is two fold. On a linguistic/literary level, the resignification of scripture assists in the production of a *nouvelle articulation* of life. On an existential level, the prophet's compelling message calls for a societal transformation, which acknowledges no distinction between sex, age, class, or hierarchical stratification.[321] The function of scripture in Joel represents a challenge to regnant ideological factors, which calls for nothing less than a *révolution sociale* (2:12-17).[322]

This study of Joel, in this section, has shown that the appropriation and resignification of texts takes into account lexical, thematic, literary traditions and genres as part of its criteria. In addition, it functions

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[320] Kristeva, *La Révolution du Langage Poétique,* 61.

[321] See Bernard Lategan, "Intertextuality and Social Transformation," in *Intertextuality in Biblical Writings: Essays in Honour of Bas van Iersel* (ed. by Sipke Draisma; Kampen: Uitgeversmaatschappij J.H. Kok, 1989), 109.

[322] Kristeva, *La Révolution du Langage Poétique*, 61.

from a hermeneutic of prophetic critique in the call to repentance. Therefore, one who takes the heuristic approach to the appropriation of scripture seriously succeeds in discerning the hermeneutics of its resignification at the intersection of textual surfaces.

CHAPTER THREE

JOEL'S USE OF SCRIPTURE IN 2:18-27: YAHWEH'S GRACIOUS RESPONSE TO JUDAH'S LAMENTATION

3.1. *Introduction to Joel's Use of Scripture in 2:18-27*

The second half of the book of Joel contains Yahweh's gracious acceptance of the nation's *perceived* repentance, with two distinct oracles of salvation. The prophet's speech abruptly ends at 2:17, and is followed by a lengthy Yahweh speech. There is no actual reference made to the response of Joel's message by his contemporaries. The prophet's critical chronotopic (time/space) moment exists in the gap between vv. 17 and 18. According to Bakhtin, chronotopes are:

> ... the organising centres for the fundamental narrative events of a novel. The chronotope is the place where the knots of narrative are tied and untied. It can be said without qualification that to them belongs the meaning that shapes narrative.[1]

The narrative gap functions as an active method to force the readers to untie the knot for themselves, in a moment of *dialogic imagination* as participants of the text. The ancient rabbis used the phrase פסוק זה אמר דרשני (This verse says, "interpret me"), when there was a Torah passage that cried out for a midrashic interpretation.[2] In like manner, this gap forces the reader to create his/her own midrash.

It is important to note that the prophet does not narrate the people's response to his message, but defers all judgment to Yahweh. He alone is able to determine the heart of this people. Bakhtin's literary theory states that humans speak and interact with an awareness of a third person. For Bakhtin, this can and does at times include the concept of God. He calls this third party the *superaddressee*. In this work, Yahweh is the superaddressee, who now enters the dialogue, in accordance with his covenantal character of fidelity and loving-kindness (2:13).

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[1] Bakhtin, *The Dialogic Imagination*, 250.
[2] See Rashi on *Bereshit* 37:20.

> ... in addition to this addressee (the second party), the author of the utterance, with a greater or lesser awareness, presupposes a higher superaddressee (third), whose absolutely just responsive understanding is presumed, either in some metaphysical distance or in distant historical time (the loophole addressee). In various ages and with various understandings of the world, this superaddressee and his ideally true responsive understanding assume various ideological expressions (God, absolute truth, the court of dispassionate human conscience, the people, the court of history, science, and so forth).
>
> The author can never turn over his whole self and his speech work to the complete and final will of addressees who are on hand or nearby (after all, even the closest descendents can be mistaken), and always presupposes (with a greater or lesser degree of awareness) some higher instancing of responsive understanding that can distance itself in various directions. Each dialogue takes place as if against the background of the responsive understanding of an invisibly present third party who stands above all the participants in the dialogue (partners)...—he is a constituent aspect of the whole utterance, who, under deeper analysis, can be revealed in it.[3]

This aptly summarizes the dialogical activity in the second half of the book, in accordance with 2:14 ("Who knows if he will turn and relent?"). In the *Jahwerede* (2:18-4:21), the prophet *turns over his whole speech* to Yahweh (the superaddressee), who alone has an "absolutely just responsive understanding" towards the hearts of his people (2:13). The gap, and Yahweh's response, guides the reader to the correct understanding concerning the way to perceive the nation's reception of Joel's message. In this manner, the author places the *interpretation* of Yahweh's response in the hands of the reader. The chronotopic turning points of *meeting*, *threshold* and *chance* are plotted into the narrative gap,[4] through which the reader is enjoined to vicariously recreate the drama of the suppliants at the temple. It should be noted that the gap between 2:17 and 18 has caused problems in the history of the text's interpretation.[5]

In this chapter, the voice of the superaddressee is examined intertextually. The last chapter focuses on the function of scripture in Joel according to the hermeneutics of *prophetic critique* and *call to*

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[3] Bakhtin, *Speech Genres and Other Late Essays*, 126-127.

[4] Bakhtin, *The Dialogic Imagination*, 94-98; 111-121; 248-249.

[5] The reading adopted here (v. 18) follows the Masoretic pointing. Some scholars since Merx have opted to repoint the text as jussives to continue the intoned priestly prayer from v. 17. An important contribution to biblical textual gaps has been made by Boyarin. See Daniel Boyarin, *Intertextuality and the Reading of Midrash*, 41-49.

repentance. This chapter focuses on the function of scripture in the *Jahwerede*, according to the hermeneutics of *constituency*.[6] This deals specifically with Yahweh's covenantal support, and acts of salvation on behalf of Judah and the land. Yahweh's anticipated answer (וַיַּעַן יְהוָה וַיֹּאמֶר לְעַמּוֹ 2:19a) to Judah's pleas for forgiveness reverses the effects of natural disasters, in accordance with the appended notation of Yahweh's willingness to repent from doing harm (2:13aβ-b).[7] It promises a glorious restoration of the natural order and bountiful supply of food. Hence, the people come to know Yahweh's name and abiding presence (2:27). This confirms Bakhtin's understanding of dialogism that ... "every word is directed toward an answer and cannot escape the profound influence of the answering word that it anticipates."[8] This correctly captures the reader's expectation when one comes to v. 18. The answer, however, does not come from the people's response to the prophet's message, but Yahweh's response to the people's cry of confession.

In order to participate in the anticipated answer, one must study the dialogic nature of the word. This chapter continues in this endeavor to discover the function of the word at the intersection of textual spaces, in order to understand the manner in which the prophet resignifies the antecedent tradition, through its synchronous recontextualization. In this way, one is able to grasp the manner in which these anterior voices speak through the Yahweh speech to the community's *Sitz im Leben* in the Second Temple period.

James Sanders has devoted much of his scholarly attention to canonical criticism and comparative midrash. The primary characterization of the canonization process is its "adaptability and stability."[9] These marks are also observed in what Bakhtin calls *re-accentuation* in classic works of literature:

> The process of re-accentuation is enormously significant in the history of literature. Every age re-accentuates in its own way the works of

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[6] The use of prophetic critique and constituent hermeneutics are modes of thought whereby the biblical writer discerns the historical hour glass of salvation or judgment under which Israel stands. Sanders, "Canonical Hermeneutics," in *From Sacred Story*, 67-69, 103. See also Sanders, "Hermeneutics," *IDBSup*, 402-407.

[7] See Schmitt, "'Reue Gottes' im Joelbuch und in Exodus 32-34," 301-303. He correctly sees the development of Yahweh's willingness to relent from evil from influences in the book of Jeremiah.

[8] Bakhtin, *The Dialogic Imagination*, 280.

[9] Sanders, *Canon and Community*, 22 ff.

> its most immediate past. The historical life of classic works is in fact the uninterrupted process of their social and ideological re-accentuation. ... such works have proved capable of uncovering in each era and against ever new dialogizing backgrounds ever newer aspects of meaning, ... Likewise their influence on subsequent creative works inevitably includes re-accentuation. New images in literature are very often created through a re-accentuation of old images, by translating them from one accentuating register to another, ...[10]

This chapter continues to look at how new images are re-accentuated from Israel's literature for its own age. By applying Sanders' hermeneutical triangle to the dialogized background of Israel's socio-ideological utterances, Joel's resignification of her old images insures the uninterrupted process of reaccentuation. The prophet's message derives its authority from Israel's classic literature and traditions. Through the message's rootedness to the past, it is able to offer new meanings and significance in the present. Israel's most *recent* literature has begun the process of canonization through Joel's reaccentuation of its old images.

It is important to understand the overview of the contents of the reported *Jahwereden* before an examination of the hermeneutics of comparative midrash can be explored. The first unit is an encapsulated introductory promise of salvation (2:18-20) that addresses two main topics. The first promise addresses Yahweh's restoration of land and people dealing with the natural calamities that he has sent against them. The second promise addresses the topic of the Day of Yahweh. According to this promise, the DOL is both postponed and reversed so that it now becomes a day of salvation for Judah. This introductory unit sets up the two liturgical *self-disclosure* oracles that follow. The first unit addresses Yahweh's immediate restoration of the land and people (2:21-27), and is stamped under the heading of a promise of salvation.[11] The second unit addresses the reversal of the Day of Yahweh (3:1-4:17) and is stamped by an announcement of salvation, pertaining to the distant future. Thus, the prefatory unit in vv. 18-20 functions as an important introduction that addresses the substantive issues of the two staged self-disclosure pericopae.

The unit in 2:21-27 begins with the twice repeated phrase אַל־תִּירְאִי

[10] Bakhtin, *The Dialogic Imagination*, 420-421.
[11] Westermann, *Prophetic Oracles of Salvation in the Old Testament*, 103, 42.

(vv. 21-22) as an oracle of assurance.[12] This oracle follows Yahweh's zealous response for his land and people (2:18). Yahweh promises renewal of the land because of the damage inflicted upon it by the drought and locust swarms. This unit is rounded off by a call for the sons of Zion to rejoice for the coming restoration (vv. 24-25). The stated liturgical purpose of the restoration is the self-disclosure of Yahweh's recognizable presence (25-27) by his people.

3.2. *Joel's Use of Scripture in 2:18-20: Introductory Promise of Restoration*

3.2.1. *Joel's Use of Scripture in 2:18: Yahweh's Favorable Answer*

The use of the verbs קָנָא and חָמַל evokes the underlying covenantal bond that exists between Yahweh, the people, and the land.[13] The term קָנָא is used in one of Israel's most defining documents, the Decalogue (Exod 20:5 and Deut 5:9). It also portrays Yahweh's privileged position within the context of the *Bekenntnisformel* in Exod 34:14. Verses 18-19 display a high degree of covenantal language. It is in this spirit that Joel presents Yahweh's answer to the intoned priest's pleas to spare to nation. Below are a few scriptural references to Yahweh's jealous/zealous character.[14] Since these are reports of Yahweh's self-description, they are crucial to the discussion and have a certain priority for being mentioned.

Deut 5:9 לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא ׀ פֹּקֵד עֲוֹן אָבוֹת
עַל־בָּנִים וְעַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי׃
Exod 20:5 לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא ׀ פֹּקֵד עֲוֹן אָבֹת
עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי׃
Exod 34:14 כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אַחֵר כִּי יְהוָה קַנָּא שְׁמוֹ אֵל קַנָּא הוּא׃

The two traditions of the declogue are obviously important to the self-revelation of Yahweh. The second commandment relates the idea of Yahweh being a jealous God. Yahweh demands loyalty from his people as their sole covenant deity. Any use of the verb קָנָא, with Yahweh as its subject, evokes an allusion to these foundational texts, but even more so when it is closely associated with a redacted

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[12] Wolff, *Joel and Amos*, 58.

[13] Allen, "Joel: Theology of," *NIDOTT* 4:796-798.

[14] For a discussion of Yahweh's zeal see: Preuss, *Old Testament Theology* (vol.1 OTL; trans. L. Perdue; Louisville: John Knox Press, 1995), 241.

Bekenntnisformel (Exod 34:6). It is no surprise that Joel's report of Yahweh's jealously and pity on behalf of his people and the land is described with covenantal terminology.

Related to this topic, Crenshaw has observed seven parallels in Ezek 39 with Joel 2:18 ff.[15] These are: 1) Both texts share similarities with a recognition formula 39:22/Joel 2:28; 2) They both share the Promise of restoration 39:25a/Joel 4:2; 3) The concept of Yahweh's jealousy is shared in 39:25b/Joel 2:18; 4) They both reflect aspects of the presence and removal of shame 39:26/Joel 2:17, 19, 26; 5) Both allude to living securely in the land without fear 39:26/Joel 2:27; 6) They speak of the gathering and returning of Yahweh's exiled people 39:27/Joel 4:1-2; and 7) They both note the outpouring of Yahweh's spirit upon the house of Israel 39:29/Joel 3:1. These seven parallels are obvioulsy due to the existence of textual souces and surely not attributable to either oral-traditon or memory. To Crenshaw's seven textual parallels, can be added an eighth, the topic of the *Nordfeind* in Ezek 39:15; 39:1 ff./Joel 2:20. Crenshaw has also implied that Ezek 39:25 (וְרִחַמְתִּי כָּל־בֵּית יִשְׂרָאֵל וְקִנֵּאתִי לְשֵׁם קָדְשִׁי׃), Zech 1:14 (קִנֵּאתִי לְצִיּוֹן קִנְאָה), and 8:1 (קִנֵּאתִי לִירוּשָׁלַ͏ִם וּלְצִיּוֹן קִנְאָה גְדוֹלָה׃) גְּדוֹלָה) are parallels to Joel's use of the verb קָנָא.

It is interesting to follow Ezekiel's usage of both קָנָא and חָמַל in chs. 36-39. The verbs in question are used of Yahweh in the first person singular in almost identical prepositional phrases (Ezek 36:21a: וָאֶחְמֹל עַל־שֵׁם קָדְשִׁי and Ezek 39:25b: וְקִנֵּאתִי לְשֵׁם קָדְשִׁי). The contexts of both examples above are speaking of Israel's restoration. Joel has already alluded to Ezek 36 in 2:3, where he speaks of the land being like the garden of Eden (v.35). Crenshaw and Wolff[16] are correct in noting that Ezekiel stands behind Joel's text. The two verbs are *intra*textuality bound together through the prepositional phrases עַל־שֵׁם קָדְשִׁי and לְשֵׁם קָדְשִׁי.[17] These parallels in Joel 2:18 are further sustained on the basis that he creates his gentilicized noun "the Northerner" (הַצְּפוֹנִי) from Ezek 38-39 in 2:20. The context would certainly not rule this out, since both verbs are found in Ezekiel's eschatological texts. Joel never directly tells his readers the reason for which Yahweh has accepted the nation's repentance; it is assumed from the context. The prophet's reluctance to do so

[15] Crenshaw, *Joel*, 148.
[16] Wolf, *Joel and Amos*, 61.
[17] Zimmerli, *Ezekiel 2*, 320. Allen, *Ezekiel 20-48*, 209.

may also imply, intertextually (via Ezekiel), that Yahweh is acting partially for his own reputation, as well as responding to his people's repentance. In Ezekiel, the restoration of the land and nation parallels the same themes found in Joel, which specifically connects their covenantal relationship through the triadic bond between Yahweh, land and people.[18]

The resignified use of קָנָא suggests that the positive connotation of the term has been made (zealous). The verbal use of קָנָא has two nuances. It can either mean "to be jealous" (the negative sense), or it can mean "to be zealous" (the positive use of the term).[19] In doing so, Joel seizes upon the covenantal understanding that lies behind the concept of Yahweh's zeal. The land and people belong to Him. One also should note that the adjectival use of קנא, found in the pentateuchal sources (אֵל קַנָּא) is used in the negative sense. Joel's resignified usage brings out the positive element of Yahweh's zealousness, which preserves the covenantal bond. As noted above, the covenant is the adjudicating premise upon which the book proceeds. The nation's failure to follow Yahweh is the reason for which God allowed graded judgments in the form of locust infestations, drought, and fire (1:6, 19-20) to come upon the land. This Deuteronomistic theology colors his prophetic message. In place of Yahweh's *jealousy* being the dominant shade of meaning for the verb קנא, now it is depicted by his *zeal* for the land. Joel's use of קָנָא subsumes a confluence of inter-related texts (Ezekiel, Zechariah, and Exodus), connected by both lexical agreements and conceptual descriptions of Yahweh's covenantal character.

Since the time of Merx and Cannon, scholars have noted Joel's dependency on large portions of Ezekiel's eschatological texts. Thus, Crenshaw's observations are substantiated. The commonality between the two passages shows that they both share the positive use of the verbs. The difference is that instead of Yahweh acting out of motivations "for his own holy name" (לְשֵׁם קָדְשִׁי), he is now acting out of zeal for his land and people. In Ezekiel, the nation has polluted Yahweh's name (36:20 and 39:23-26), gone into captivity, and brought shame to themselves and their God (Ezek 36:15, 30; 39:26).

Kristeva notes that where there is an evocation of one text in another, there is often an implied double meaning. In Ezekiel 36:21a,

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[18] Allen, "Joel: Theology of," *NIDOTT* 4:796-798.
[19] Preuss, *Old Testament Theology*, vol. 1, 241.

Yahweh is zealous to protect his holy name. The resignification of the terms קָנָא and חָמַל in Joel, versus those in Ezekiel, shows that Joel has in mind the reversal of the plagues (locusts and drought) and ultimately the nullification of the Day of Yahweh. He has just commanded the priests to intone prayers to Yahweh so that the nation and land might be spared from captivity in v. 17. The lack of specificity, concerning the nation's response to his preaching, evokes not only an implication of their repentance, but also the idea that Yahweh is acting salvifically for his own name's sake. This is in accordance with his covenant character (2:13). In v. 18, Joel demands a dialogical response from the reader. The narrator's gap, at the juxtaposition of the two different chronotopes of the message (1:2-2:27- 2:18-4:21), draws the reader into the text to complete his narration for him, making all three parts of Bakhtin's dialogism truly polyphonic.[20] This shows that, for Joel, scripture is *adaptable for life*.[21]

3.2.2. *Joel's Use of Scripture in v. 19: Yahweh's Promise of Agricultural Fecundity*

Allen has shown that Joel is most likely influenced in vv. 19 ff by some portions of Deut 11:12 ff.[22] A case can be made that the phrase אֶת־הַדָּגָן וְהַתִּירוֹשׁ וְהַיִּצְהָר is an appropriation of Deut 11:12-17. Allen has shown that this passage not only includes the stock phrase (grain, new wine, and oil), but also the statement concerning the satisfaction of an abundance of food (2:19b), and the sending of the early and latter rains (2:23). In addition to this, Deut 11:15 also contains the theme of Yahweh providing food for the livestock, which is taken up in vv. 21 ff.

The passage in Deuteronomy, as Allen has noted, states that Yahweh grants these blessings as rewards for covenantal fidelity. This underscores the covenantal characteristics of the book by means of the methodology of intertextuality. The withholding of the rain is due to disobedience (1 Kgs 8). This sets the background for Joel's

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[20] See Bakhtin, *The Dialogic Imagination*, 252-253. See also *Speech Genres & Other Late Essays*, 121-122.

[21] For this term see: James A. Sanders, "Adaptable for Life: The Nature and Function of Canon," *In Magnalia Dei: The Mighty Acts of God. Essays on the Bible and Archaeology in Memory of G. Ernest Wright* (ed. F. M. Cross *et al*. Garden City: Doubleday, 1976), 531-60.

[22] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 87-88.

encompassing approach to the plagues that strike the nation. The intratextual echo leads back to 1:10. One is now able to deduce that the rain is withheld because of some breach in the covenant. The prophet's use of doublets are well known and are designed to refract one another.[23]

Once the reader understands that Joel appropriates the language of Deuteronomy, then one can discern the underlying theology that pervades the antecedent text. Once again, it is important to underscore Willey's observation concerning the function of allusion:

> Allusions recall for the audience what they already know, making connections between the 'already read' and the 'now being read,' so that the new word partakes of qualities already inherent in the previous text.[24]

The prior text's Deuteronomistic ideology bleeds over into the present text through Joel's appropriation and resignification. This is an exciting contribution, which intertextuality brings to biblical studies. By observing allusions contained within texts, one is able to trace the theological traditions which stand behind them. Recognition of the antecedent text is the first step. Then, by way of recontextualization, one is able to grasp its resignification. Joel has used the language of God's zealousness and compassion (v. 18), which have covenantal roots in the deuteronomistic sources of the Pentateuch. In the present text it seems obvious that Joel has derived v. 19 from Deut 11:14 (דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃) and 11:15b (וְאָכַלְתָּ וְשָׂבָעְתָּ׃). Through repentance, confession and priestly intercession, compliance with the covenant has been met, in accordance with 1 Kgs 8:39 and 48.

3.2.3. *Joel's Use of Scripture in 2:20: Yahweh Promises the Destruction of the Northerner*

3.2.3.1. *The Appropriation of Scripture in 2:20aα: The Removal of the Northerner*

The antecedent referents for the *Northerner* in Joel 2:20 are to be sought from Jer 4-6 and Ezek 38-39. The topic of the enemy from the north, in these passages, is anchored both historically and escha-

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[23] Marcus, "Nonrecurring Doublets in the Book of Joel," *CBQ* 56 (1994): 63.

[24] P. Willey, *Remember The Former Things: The Recollection of Previous Texts in Second Isaiah* (SBLDS 161; Atlanta: Scholars Press 1997), 62.

tologically. In this fashion, it typifies Joel's literary sketch of the enemy quite well. Since the sketch is attached to the DOL in v. 20, it points both forward and backward. The topic in Ezekiel is representative of an eschatological enemy (Ezek 38:14-16, 39:1-2).[25] The northern enemy topic, in the Jeremianic texts, have generally been interpreted historically, relating to the Babylonian kingdom (Jer 1:13-15, 4:6, 6:1).[26] The old Scythian interpretation has been discarded.[27] However, Hermisson does make a case for parts of the *Nordfeind* to be understood eschatologically (Jer 4:23 ff).[28] The Babylonians, according to the book of Jeremiah, are seen as Yahweh's instrument of punishment against the Judeans. It has been shown that Joel has partly alluded to Jer 4-6 for his *Alarmbefehl* genre in 2:1. Now, he absorbs the northern enemy description for his identification.

The northern foe, according to Ezekiel, was identified with the kingdoms of Meshech and Tubal in Asia Minor.[29] The eschatological vision of the northern enemy, as presented in the book of Ezekiel, envisioned an apocalyptic situation with different geopolitical realities that transcended Joel's contemporary situation. Meshech and Tubal were to be allied by Persia, Cush, and Put amongst others (Ezek 38:1-6).

3.2.3.2. *The Appropriation of Scripture in 2:20αγ: The Exodus Locust Plague Tradition and the Burial of Gog*

Exod 10:19 וַיַּהֲפֹךְ יְהוָה רוּחַ־יָם חָזָק מְאֹד וַיִּשָּׂא אֶת־הָאַרְבֶּה וַיִּתְקָעֵהוּ יַמָּה סוּף לֹא נִשְׁאַר אַרְבֶּה אֶחָד בְּכֹל גְּבוּל מִצְרָיִם׃

Ezek 39:11 וְהָיָה בַיּוֹם הַהוּא אֶתֵּן לְגוֹג ׀ מְקוֹם־שָׁם קֶבֶר בְּיִשְׂרָאֵל גֵּי הָעֹבְרִים קִדְמַת הַיָּם וְחֹסֶמֶת הִיא אֶת־הָעֹבְרִים וְקָבְרוּ שָׁם אֶת־גּוֹג וְאֶת־כָּל־הֲמוֹנֹה וְקָרְאוּ גֵּיא הֲמוֹן גּוֹג׃

Allen and Bergler have noted that Joel drew part of the imagery of the demise of the *Northerner* from the close of the locust plague in Exod 10:19. There Yahweh casts the locust into the Red Sea.[30]

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[25] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 88-89.

[26] W. Brueggemann, *A Commentary on Jeremiah: Exile & Homecoming* (Grand Rapids: Eerdmans, 1998), 28.

[27] Crenshaw, *Joel*, 151.

[28] See Han-Jürgen Hermisson, "Der Feind aus dem Norden (Jer 4-6): Zu einem Gedichtzyklus Jeremias," in *Schriftprophetie. Festschrift für Jörg Jeremias zum 65. Geburtstag* (ed. by Friedhelm Hartenstein, Jutta Krispenz and Aaron Schart; Neukirchen-Vluyn: Neukirchener Verlag, 2004), 233-251.

[29] Allen, *Ezekiel 20-48*, 204-205.

[30] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 89. Bergler, *Joel als Schriftinterpret*, 265 ff.

Note the Joeline correspondence to the burial place in the Dead Sea: אֶת־פָּנָיו אֶל־הַיָּם הַקַּדְמֹנִי. It has been the prophet's custom to cloak the northern enemy with the garb of the locusts in 2:2 ff. In addition to the clear reference of the locust plague tradition in Exodus, it also appears that he is drawing upon the burial of Gog in the region of the Dead Sea for his portrayal of the Northerner's fate. Joel's location of the vanguard's destruction in the Dead Sea certainly brings to mind the elimination of Gog's multitude in that area. By his reference to Gog's army in v. 20, it is highly likely that there is an allusion to the resignification of its demise.

3.2.3.3. *The Appropriation of Scripture in v. 20bα: The Rotting Stench of the Enemy*

Isa 34:3 וְחַלְלֵיהֶם יֻשְׁלָכוּ וּפִגְרֵיהֶם יַעֲלֶה בָאְשָׁם וְנָמַסּוּ הָרִים מִדָּמָם׃
Amos 4:10 שִׁלַּחְתִּי בָכֶם דֶּבֶר בְּדֶרֶךְ מִצְרָיִם הָרַגְתִּי בַחֶרֶב בַּחֻרֵיכֶם עִם שְׁבִי סוּסֵיכֶם וָאַעֲלֶה בְּאֹשׁ מַחֲנֵיכֶם וּבְאַפְּכֶם וְלֹא־שַׁבְתֶּם עָדַי נְאֻם־יְהוָה׃

There are two possible passages that Joel could have appropriated concerning the demise of the enemy. It seems more plausible that Joel has appropriated material from Isa 34 rather than from Amos 4. The whole context of the former passage concerns the year of recompense for the cause of Zion, on account of the way that Yahweh's people have been treated by their enemies (כִּי יוֹם נָקָם לַיהוָה Isa 34:8 שְׁנַת שִׁלּוּמִים לְרִיב צִיּוֹן). This fits the reversal of the DOL topic in Joel, which begins at 2:18. The passage also has further connections to Edom in ch. 4.[31] The passage in Amos concerns Yahweh smiting the northern kingdom with graded judgments. Joel's use of וְעָלָה בְאִשּׁוֹ in v. 20bα stems from his appropriation of the phrase from Isa 34. According to Childs, Isa 34-35 comes from the latest redactional levels in the formation of the text. The debate continues regarding the vital role it plays in the function of the book as a whole.[32]

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[31] Childs, *Isaiah*, 256-257.

[32] For an alternate interpretation of the function of ch. 34-35 see: Sweeney, *Isaiah 1-39 with an Introduction to Prophetic Literature* (FOTL 16; Grand Rapids: Eerdmans, 1996), 43 ff.

3.2.3.4. *The Appropriation of Scripture in 2:20bβ: The Boastful Arrogance of the Enemy*

Joel resorts to Ezek 35:13, Isa 10:12,15 and Ps 126:1-3 to fill out his description of the fall of Israel's northern enemy. The examples of Assyrian and Edomite statements of military aggrandizement can be observed in Joel's final statement in v. 20.[33] The phrase of aggrandizement at the end of v. 20 (כִּי הִגְדִּיל לַעֲשׂוֹת) is actually taken from Ps 126:2-3. The logic of this allusion can only be understood in retrospect from 2:21b. In the latter passage, Yahweh is the one doing great things. However, in v. 20 the subject is the *Northerner*. It is obvious that Joel has collated the two phrases so that they are to be read one against the other. The reason for the *Northerner's* destruction is given in a causal clause (2:20bβ כִּי הִגְדִּיל לַעֲשׂוֹת:).[34]

The prophetic references in Ezekiel and Isaiah catalogue the best examples of the boastful arrogance of the enemy, where it has extended itself beyond its allotted measure. Both texts use the verbal root גדל, as does Joel, to express the arrogant actions of their power over their enemies. The use of this verb in the context of the abuse of power provides the likelihood that Joel patterns his causal statement from these passages. He resorts to Ezekiel for the term *Northerner* and the burial place near the Dead Sea (Ezek 38-39). In Ezek 35 Edom is condemned for its aggressive posture against the land of Israel. Consequently, Joel singles out Edom for destruction (4:19). This connection makes it possible to see the book of Ezekiel[35] as a referent that Joel uses in forming the causal clause for the destruction of the northern enemy.

The larger context shows that Ps 126:2b-3 is the passage to which Joel alludes. This appropriation is confirmed *intra*textually by comparison in the following verse in 2:21: אַל־תִּירְאִי אֲדָמָה גִּילִי וּשְׂמָחִי כִּי־הִגְדִּיל יְהוָה לַעֲשׂוֹת:. When viewed from this vantage point the appropriation becomes clear. Note that Ps 126:2b-3 is the only text which includes both the verb and infinitive construct: 2b הִגְדִּיל יְהוָה לַעֲשׂוֹת עִם־אֵלֶּה: 3 הִגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:. This is the only text that provides the necessary lexical agreements, while

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[33] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 91.

[34] Thus, say both Wolff and Allen: Wolff, *Joel and Amos*, 62-63 and Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 88.

[35] Allen, *Ezekiel 20-48*, 169.

the prophetic texts provide the appropriate imagery of the arrogant trespass of the enemy for the *Northerner*.

3.2.3.5. *The Resignification of the Northerner in v. 20*

Nearly every clause in this verse is made up of an allusion, which Joel weaves into the narrative fabric. The verse contains a proleptic promise to destroy the eschatological enemy (known from Ezek 38-39). It also points backward, as it relates to the enemy sketch laid out in 2:2-11. The key to this understanding is that the *Northerner* is not mentioned until the *Jahwerede* in the second half of the book. That is the reason why the cipher is used for the *Nordfeind*, since its application is eschatological.

Through the nation's repentance, the attack has been postponed indefinitely. The relationship of Yahweh to the topic of the *Northerner* is reversed, and no longer is a threat to their demise but a vehicle for their salvation. In 4:9 ff. Yahweh promises to destroy the enemy threat on the DOL. The destruction of the enemy then in v. 20 is ultimately to be understood from the vantage point of ch. 4.

The introductory promises for restoration (vv. 18-20) deal with the reversal of the locust and drought plagues in vv. 21-27, and the reversal of the DOL enemy sketch in 3:1-4:17. They aim to give immediate reassurance that God will rescind the enemy threat, and bring relief from agricultural disaster. In this manner, v. 20 points forward to the final conflict that Jerusalem and Zion must face. It ends with Yahweh bringing eschatological deliverance to mount Zion, for all who invoke the name of the Lord (3:5). The introductory promises are evidence of Yahweh's *anticipated answer* to the pleas of his people and the barrenness of his land, which evidence the covenantal bond that exists between them.

In dealing with the northern enemy topic, the allusion to Ezekiel should be included (2:20). Once the term has been registered *eschatologically* in the literature of Israel, it brings immediate assonance in the thinking of the students of this literature. This assertion can be demonstrated through the early midrashic interpretation of the LXX translator/interpreter of Amos 7:1. The translator identifies the threatened locust plague with king Gog in 7:1.[36] This passage represents a classic example of an אל תקרי (*'al tiqrê*) inter-

[36] Gressmann, *Der Messias*, 128.

pretation.[37] The translator takes the Hebrew text of Amos 7:1, which presumably reads like our present MT text: כֹּה הֶרְאַנִי אֲדֹנָי יְהוִה וְהִנֵּה יוֹצֵר גֹּבַי בְּתְחִלַּת עֶלּוֹת הַלֶּקֶשׁ וְהִנֵּה־לֶקֶשׁ אַחַר גִּזֵּי הַמֶּלֶךְ׃. "Thus, the Lord Yahweh showed me and behold he was forming a locust swarm at the beginning of the spring planting, and behold the spring planting is after the king's mowing." The LXX tradent translates it as follows: οὕτως ἔδειξέν μοι κύριος καὶ ἰδοὺ ἐπιγονὴ ἀκρίδων ἐρχομένη ἑωθινή καὶ ἰδοὺ βροῦχος εἷς Γωγ ὁ βασιλεύς. "In this way, the Lord showed me and behold a brood of locust was coming early, and behold the locust, was one king Gog."[38] There are numerous deviations from the MT text. What is important is the last half of the verse. The LXX translator says, "do not read לֶקֶשׁ but read יֶלֶק and do not read גַּז but read גּוֹג." Thus, the translation reads, "and behold the locust, one king Gog." The midrashic exchange of consonants assures us that the MT text has shown a good measure of stability. This did not arise out of a corrupt text, nor by the inability of the translator to interpret the *Urlage* properly. It is a simple play on words through paronomasia, to change the reading of the text eschatologically. This is also the case in Amos 9:12, where the following terms are changed: ירשׁ to דרשׁ and אדום to אדם. The book of Acts (ch. 15:16-18) takes the LXX of Amos 9 a step further, bending the text toward a christological interpretation.[39]

The LXX tradent, by means of an *'al tiqrê* interpretation (Amos 7:1), makes a midrashic complex, mixing the locust imagery in Joel 2:20 with the enemy topic in Ezek 38-39, which is connected by means of the gentilic noun הַצְּפוֹנִי. This passage is the only text that is able to create a fusion of these two ideas in the OT. Therefore, the LXX tradent of Amos represents the earliest interpretation of

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[37] See S. Talmon, "Aspects of the Textual Transmission of the Bible in the Light of Qumran Manuscripts," in *Qumran and the History of the Biblical Text* (eds. Frank M Cross and Shemaryahu Talmon; Cambridge: Harvard University Press, 1975), 256-263. See also lsac Leo Seeligmann, "Voraussetzungen der Midraschexegese," in *Congress Volume: Copenhagen 1953* (VTSup 1; Leiden: Brill, 1953), 150-181.

[38] The king over the abyss in Rev 9:11 was most likely constructed from this reference in the LXX version of Amos by the author of Rev 9, since that passage takes up the imagery of the locusts in Joel 2 and resignifies it in relation to demonic hordes.

[39] This may be somewhat extraneous to our topic, but it remains highly relevant for our methodology of resignification in midrashic exegesis, and for the recognition of canonical plurality of OT text forms (MT/LXX) in the NT.

Joel 2:20, which identifies Gog as Joel's *Nordfeind*, who is cloaked with the garb of locusts.

Joel's intertextual use of the north enemy topic from Ezekiel and Jeremiah serves two functions in his text. First, Jeremiah's northern enemy functions typologically as an historical foe, as it looks back over 2:1-11. Second, the topic in Ezekiel functions as a proto-apocalyptic *Nordfeind*, while it serves as an anchor for the DOL topic looking forward in chs. 3-4.[40]

The reversal effect of the enemy's destruction is addressed in 4:9-17. In this manner, it is immediately recognizable that the term הַצְּפוֹנִי is to be understood in a *proto-apocalyptic,* sense because it has been personified. It has a clear and legitimate reference to Ezek 38-39, where the northern enemy has been proleptically personified with one king Gog. The *key* to the interpretation of the *Northerner* in Joel has to do with its contextual setting. The *Gattung* of the lengthy Yahweh speech is defined as an announcement of salvation for Judah. The destruction of the *Northerner* is clearly promised. Thus, its futuristic application is eschatological in nature. The prophet resignifies the enemy sketch of 2:2-11 so that it is to be associated with the DOL motif during the eschatological pneumatic *Zwischenzeit* (4:1-2).

Bergler's view of the *Northerner* is connected to the enemy topic in Jer 4-6.[41] Had the term been used in the context of 2:1-11, the nuance of Jeremiah's northern enemy would be more forceful than it is. Its position on the other side of the Joel's *Umschwung,* is better understood eschatologically, rather than historically. Wolff's identification of the army as *apocalyptic* provides the justification for the metaphorical interpretation. Yahweh's answer to the people concerning the reversal of the DOL is found in chs. 3-4. Therefore, 2:20 has to be ultimately interpreted in those terms. And it is precisely here where Ezekiel's presence is most keenly felt.

The destruction of the *Northerner* in the sea shows that Joel still connects the idea of the destruction of the locusts in Exod 10:19 with the northern enemy topic. The resignification of the Exodus passage upon the *Nordfeind* shows how deeply Joel has superimposed the locust sketch on the enemy topic. The allusion to the Exodus typology

[40] This is the very reason why Wolff has the ability to make a case for an apocalyptic army in ch. 2.

[41] Bergler, *Joel als Schriftinterpret*, 207-211 and 338.

for the destruction of the locust in the Red Sea fits much better.[42] Bergler states the following: "Die Einkleidung des Nordfeindes in ein 'Heuschreckengewand' verfolgt die Absicht, ihn typologisch als Endzeitplage zu charakterisieren."[43] This characterization of the enemy in an end-time plague is exactly what Joel is doing by cloaking the northern enemy with the locust garb. Following Joel's penchant for literary intensification effects, the *Northerner* is driven into both the eastern and western seas, as well as southward into the desolate regions of the Negev. All four points of the compass are in purview in Joel's account of the *Northerner*'s destruction.

Ezekiel's apocalyptic account can also be attached to this sketch to bring out Joel's emerging prophetic eschatology. The destruction of the northern foe beyond the Dead Sea is also echoed here. The association of Ezekiel 39:11 (וְהָיָה בַיּוֹם הַהוּא אֶתֵּן לְגוֹג מְקוֹם־שָׁם קֶבֶר בְּיִשְׂרָאֵל גֵּי הָעֹבְרִים קִדְמַת הַיָּם) to Joel's burial place of the Dead Sea (אֶת־פָּנָיו אֶל־הַיָּם הַקַּדְמֹנִי), together with the *Northerner*, brings a conscious relationship between the two passages. The phrase וְהָיָה בַיּוֹם הַהוּא in Ezek 39:11 introduces an eschatological era. This unites thematically to Joel 4:1, where Yahweh gathers the nations to Israel to enter into judgment with them there. Joel's purpose has been the appropriation of lexical and thematic motifs to create his own agenda. The defeat of the *Northerner* is meant to recall the defeat of Gog's army. Joel is not offering an interpretation of Ezekiel, but he is borrowing those themes that are adaptable to his purposes. In 2:20ag, Joel has referred to the four points of the compass to depict the destruction of the enemy. The enemy is called the *Northerner*, whom Yahweh promises to thrust southward (into the dry and desert land), eastward (into the Dead Sea), and westward (into the Mediterranean Sea). This intensification of the Egyptian and Gog models is typical of 2:1-11. Joel overlaps the Day of Yahweh, locust, theophanizing elements, and enemy sketch, as he builds up his motif of the DOL enemy threat in 2:1-11.

Joel's resignification of the rotting flesh of the enemy echoes the apocalyptic scenario described in Isa 34:3 וְחַלְלֵיהֶם יֻשְׁלָכוּ וּפִגְרֵיהֶם יַעֲלֶה בָאְשָׁם וְנָמַסּוּ הָרִים מִדָּמָם׃, and works quite well. Both passages speak of the dissolving of the heavenly bodies (Joel 4:15/Isa 34:4), the

[42] Bergler, *Joel als Schriftinterpret*, 266.
[43] Bergler, *Joel als Schriftinterpret*, 338.

calling forth of the nations for destruction (4:9-13/34:1-2), and the exaltation of Zion (4:17/34:8). Driver considers the two clauses: וְעָלָה בָאְשׁוֹ and וְתַעַל צַחֲנָתוֹ to be tautological. The first clause is used only to explain the second, due to the fact that צחנה is a *hapax legomenon*.[44] He understands that the first clause was a gloss, based on Isa 34:3, which explains the second. Joel 2:20bα is an allusion to Isa 34. Although it is not understood as a gloss, but Joel's direct use of a prophetic word.[45]

The midrashic complex that makes up 2:20 shows Joel's astute knowledge of Israel's traditions, as well as his *midrashic imagination* to develop complex concepts from disparate materials. When he identifies the enemy, he turns to Exodus, Jeremiah and Ezekiel for the northern enemy topic. He then uses both Ezekiel's burial location near the Dead Sea and the echo of the locusts' destruction in the eastern sea. Then he turns to the rotting stench of the corpses, and finally to the statement of the enemy's arrogance.

Bergler has attempted to show that Joel draws from the stench of the frog plague for the rotting flesh of the northern enemy topic.[46] According to this reading, Joel borrows from Exod 8:10b: וַיִּצְבְּרוּ אֹתָם חֳמָרִם חֳמָרִם וַתִּבְאַשׁ הָאָרֶץ׃. The intertextual use of the stench of the frogs is extraneous to the topic of the *Northerner*. The lexical and eschatological agreements between Isaiah and Joel make better sense. Isaiah contains the noun באשׁ and the verb עלה just as Joel does. The context is also more fitting on account of the destruction of the enemy. The inclusion of the rising stench from Isa 34 provides another layer of apocalyptic imagery that Joel uses to describe the demise of the *Northerner*. This allusion works with Joel's proto-apocalyptic theme in 4:9-17, and provides the proper context, when Joel's *Northerner* is destroyed on the DOL.

The last item of allusion in 2:20 states the reason for the destruction of the *Northerner*. Following Allen and Crenshaw, the two trajectories of Edom's and Assyria's boastful display of power forms the basis for Joel's causal statement through the use of the verb גדל. The

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[44] Driver, *The Books of Joel and Amos*, 61.

[45] One of the most important points that Bergler makes in his own study on Joel is the unity of the book based up his use of allusions: Die genaue Identifizierung von Joels Anleihen dürfte Erträge zeitigen für—die Frage der Bucheinheitlichkeit." Bergler, *Joel als Schriftinterpret, 30.*

[46] Bergler, *Joel als Schriftinterpret*, 265 ff.

proud boast of the Assyrians is transferred onto the arrogance of the *Northerner*. They both share the same aggrandizement of their might. The lexical agreement, however, comes from Ps 126:2-3, where Joel's usage is tied to v. 21b. The intratextual allusion is created for comparison and contrast between the subjects (Yahweh and the *Northerner*) in vv. 20-21. Therefore, Joel's use of Ps 126 functions, intertextually and intratextually, as opposites in both subject and action. The use of הִגְדִּיל לַעֲשׂוֹת for the *Northerner* functions opposite of v. 21b, where Yahweh is the subject יְהוָה הִגְדִּיל לַעֲשׂוֹת. In the latter citation, Yahweh has done something great with the beneficial use of his power, and in v. 20 the action is reversed. Thus, Joel has inserted the language of Ps 126 in v. 20, but his allusion to it can not be grasped from that verse alone. It is only recognizable in retrospect from v. 21.

3.3. *Joel's Use of Scripture in 2:21-27: Yahweh's Promise to Restore the Created Order from the Divine Judgments*

3.3.1. *Joel's Use of Scripture in 2:21-24: The Reassurance Oracles and Call for the Sons of Zion to Rejoice*

3.3.1.1. *Joel's Use of Scripture in 2:21b: Call for the Land to Rejoice in Yahweh's Mighty Deeds*

Joel's allusion to Ps 126:2-3 can be seen in 2:21b below.

Ps 126:1-6 שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: 2 אָז יִמָּלֵא שְׂחוֹק פִּינוּ
וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בַגּוֹיִם הִגְדִּיל יְהוָה לַעֲשׂוֹת עִם־אֵלֶּה: 3 הִגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הָיִינוּ
שְׂמֵחִים: 4 שׁוּבָה יְהוָה אֶת־שְׁבוּתֵנוּ (וְשָׁבִיתָנוּ) כַּאֲפִיקִים בַּנֶּגֶב: 5 הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ:
6 הָלוֹךְ יֵלֵךְ | וּבָכֹה נֹשֵׂא מֶשֶׁךְ־הַזָּרַע בֹּא־יָבוֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו:

It has been shown, in the last clause of v. 20, that the arrogance of the *Northerner*'s excessive use of power is meant to be directly contrasted with Yahweh's bountiful exercise of power in v. 21b.[47] The proof of that allusion is found here. The same clauses, with Yahweh as the subject, are found in both Joel 2:21b and Ps 126:2-3 (הִגְדִּיל יְהוָה לַעֲשׂוֹת). It is well known that Joel intentionally set these statements in juxtaposition to one another.

[47] Wolff, *Joel and Amos*, 63 and Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 92.

The contextual setting of Ps 126, with its congregants at the temple, supports the framework of Joel's prophecy. Joel appropriates this material based on thematic and lexical parallels. The writer of Ps 126 looks at life from the early postexilic situation, when the captives have already come back from the Babylonian exile.[48] It is in this context that the nations are said to have taken notice of Yahweh's great deeds of salvation bestowed on his covenant people. In this light, Joel seizes upon Ps 126:4 in order to recapture Yahweh's redeeming grace. The resignification seeks to reenact and to relive the restoration dream of the homecoming captives to Zion.

This psalm is also related to the passage in Joel 2:23 by the reference to the sons of Zion.[49] It also contains a farmer's song (vv. 5-6), which is related to this passage through Yahweh's reassurance oracle of agricultural fecundity and renewal (2:21-24).

Joel has a pragmatic purpose for using the imagery of this pilgrimage song. The farmer's song provides assurance that Yahweh will grant rain in order that they may sow their fields and reap the harvest. As in the psalm, their sowing is accompanied by sorrow brought about by the drought and locust infestations. In this way, it has been shown that Joel appropriates Ps 126:2-3 in 2:21.

3.3.1.2. Joel's Use of Scripture in 2:22aβ-bα: The *Schöpfungsage*

Gen 1:11 וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

Lev 26:4 וְנָתַתִּי גִשְׁמֵיכֶם בְּעִתָּם וְנָתְנָה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פִּרְיוֹ׃

Joel's tightly knitted oracle concerning the land, animals, and children of Zion is numbered in an ascending value of worth. Bic correctly understands that this oracle is stylized on the order of creation, taken from the *Schöpfungsage* in Gen 1:11 (land), 1:24 (animals), and 1:26 ff. (man and vegetative food).[50] Dahmen has also followed Bic in understanding the creation account behind Joel's enumeration.

> In dieser Reihenfolge: »unbelebte« (pflanzliche) Natur-(tierische) Lebewesen-Menschen, und im Vokabular erinnert hier vieles und den Schöp-

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[48] Allen, *Psalms 101-150*, 175. Gerstenberger, *Psalms, Part 2, and Lamentations* (FOTL 15; Grand Rapids: Eerdmans, 2001), 343. Kraus, *Psalms 60-150 A Commentary*, 449.

[49] See Dahmen, who also sees the parallels between Joel and this psalm in terms of the the *Zionsthematik* and and the Farmer's song. Dahmen, "Das Buch Joel," 75.

[50] Bic, *Das Buch Joel*, 73-74.

fungsbericht Gen 1, so dass man geradezu von einem neuen göttlichen Schöpfungsakt spechen kann.[51]

This thematic parallel can be further substantiated through the lexical agreement found between Joel 2:21 and Gen 1:11 (כִּי דָשְׁאוּ נְאוֹת מִדְבָּר כִּי־עֵץ נָשָׂא פִּרְיוֹ). Hubbard is correct in his observation that he has seen an echo to Gen 1:11 in Joel.[52] This is based on the fact that the OT references to the verb דָּשָׁא are only found in Gen 1:11 and Joel 2:22.

Another text that has influenced Joel's wording in v. 22 is the statement that comes from Lev. 26:4. It not only shares vocabulary common to v. 22 but also to v. 23. The clause in 26:4bβ (וְעֵץ הַשָּׂדֶה יִתֵּן פִּרְיוֹ:) is surprisingly similar to that which is found here in Joel (כִּי־עֵץ נָשָׂא פִּרְיוֹ). What makes this allusion plausible is its further connection (v. 23) to the topic of rain (גֶּשֶׁם). Note the use of the verb נָתַן and the two nouns עֵץ and פְּרִי. The latter contains the same 3rd masc. singular pronominal suffix (פִּרְיוֹ). With the existing agreements between vv. 22-23, it is highly likely that Joel has appropriated the language of Lev 26:4 as part of his salvation promise.

Just as Joel understood that Yahweh had mastery over the elements of chaos bound up in the term הַצְּפוֹנִי, as a threat to the covenant people, he also understood that Yahweh had the ability to reestablish order to creation. This magnificent promise of salvation encompassed aspects of the created order, which had been subject to hostility (ch. 1) as it pertained to life in Judea, caused by the ravages of the locust and drought plagues.

3.3.1.3. *Joel's Use of Scripture in 2:23aα-β: The Call for the Sons of Zion to Rejoice*

Joel's use of scripture in 2:23 appears to be made up of several midrashic complexes. The first expression that needs some attention is the rare phrase *sons of Zion* in 23a: וּבְנֵי צִיּוֹן גִּילוּ וְשִׂמְחוּ בַּיהוָה אֱלֹהֵיכֶם, which occurs only two other times in the OT in Lam 4:2 (which is intertextually inconsequential to this work) and Ps 149:2. The date of this psalm is generally placed around the time of

[51] Dahmen, "Das Buch Joel," 75.

[52] Hubbard, *Joel & Amos*, 65. See also Prinsloo, *The Theology of the Book of Joel*, 72.

Nehemiah.[53] The issue of priority could be disputed, but since Joel is a *Schriftprophet*, his text should be placed after Ps 149. Following this lead chronologically, the prophet has appropriated portions of this psalm יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃. This adds both the phrase בְּנֵי־צִיּוֹן and יִשְׂרָאֵל in synonymous parallelism, along with the same verbs וְשִׂמְחוּ and גִּילוּ. The use of בְמַלְכָּם for the object of the verbs is replaced in Joel with בַּיהוָה אֱלֹהֵיכֶם. The setting of the psalm is very appropriate for Joel's use since it is eschatologically oriented toward the rule of Yahweh through victory in war.[54] Barton's comments are instructive at this point. He understands that Joel is alluding to this psalm: "'Children of Zion' occurs also at Ps. 149:2, again in a context of rejoicing, and serves as a reminder of how Jerusalem-centered Joel's prophecy is."[55] It should be stressed that Joel's prophecy is *Zion*-centered, based on the fact of its repeated use, and that the aim of Joel's message is Yahweh's habitation there (4:21). Both Joel and Ps 149 share a common *Sitz im Leben* in the Persian era. It is a time in which the Judean community is oppressed (Joel 4:3 and Ps 149:4: כִּי־רוֹצֶה יְהוָה בְּעַמּוֹ יְפָאֵר עֲנָוִים בִּישׁוּעָה׃) under foreign domination, but is longing for Zion's hegemonic rule.[56] The prophet understands Zion's supremacy to be orchestrated through the Day of Yahweh. His tendency toward proto-apocalypticism suggests that the prophecy is to be dated later than the conventional warfare described in Ps 149.

Joel's transformation of the contextual setting of the psalm is to be determined first from the literary unit into which 2:23 falls. Then he summons the *Sons of Zion* to rejoice and be glad, but not in the complete sense of a military victory (as the psalm envisioned). Joel's first transformation exchanges the psalm's military setting for an agricultural one.

The object of Joel's twin verbs of praise are not synonymously paired (as in the psalm) with "his maker" and "their king" (יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃). The object of the verbs in Joel is "Yahweh your God," which is different from the divine name in Ps 149:2 (וּבְנֵי צִיּוֹן גִּילוּ וְשִׂמְחוּ בַּיהוָה אֱלֹהֵיכֶם). Joel's terminol-

[53] Allen, *Psalms 101-150*, 320. Kraus, *Psalms 60-150 A Commentary*, 567.
[54] Allen, *Psalms 101-150*, 319.
[55] Barton, *Joel and Obadiah*, 89.
[56] Gerstenberger, *Psalms, Part 2, and Lamentations*, 455-457.

ogy is more covenantal in character.[57] Joel's deletion of the term יִשְׂרָאֵל capitalizes on the context of the reassurance oracle, in order to emphasize his Zion-centered message. The term "Yahweh your God" occurs 268 times in Exodus-Deuteronomy. The phrase occurs twice in Deut 11:12-13, which is the text that Joel has used previously, and is about to use again (v. 23).[58] Joel has reversed the order of the verbs גיל and שׂמח, and changed the jussive to an imperative, thus retaining the same word order and mood as in v. 21 for uniformity.

Joel's appropriation of Ps 149:2 is also used intratextually to allude to 1:10 and 12. This then must be addressed in order to correctly understand Joel's use of intertextuality, and how it interacts dialogically within his book. The rejoicing of the *Sons of Zion* (וּבְנֵי צִיּוֹן גִּילוּ וְשִׂמְחוּ) is to be consciously contrasted with the drying up of exaltation of the *Sons of Mankind* in 1:12 (כִּי־הֹבִישׁ שָׂשׂוֹן מִן־בְּנֵי אָדָם). Joel has specifically contrasted the *Sons of Adam* with the *Sons of Zion* through this use of *intra*textuality.[59] This highlights the differences between the two halves of the book. Joel has developed a Zion-centered theology around his DOL motif: It is Yahweh's holy mountain (2:1, 4:17), the place of life-giving waters (4:18), a place of deliverance (3:5), a place of Yahweh's presence (4:21), and a place where those inimical to Yahweh are absent (4:17). The contrast suggests that the Zion theology of abundance is meant to reverse the curse placed on Adam and his sons. This coincides with the restoration of creation motif, which Joel develops in vv. 21 ff.

3.3.1.4. *Joel's Use of Scripture in 2:23aγ-b: The Gift of the* הַמּוֹרֶה

This passage has always presented the reader with a *crux interpretationis*. Wagner maintains that the noun מוֹרֶה is derived from the verbal root ירה, which he lists with three separate entries: 1) The first term has the meaning *to shoot*, or *to throw*; 2) The second stem has the meaning *to rain*, and its noun form with the meaning *autumn rain*; and 3) The third derived root has the meaning *to teach*, or *to instruct*.[60] Joel's unusual use of the term מוֹרֶה in the clause:

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[57] Ahlström, *Joel and the Temple Cult of Jerusalem*, 28. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 80.

[58] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 87-88 and 92-93.

[59] Larry R. McQueen, *Joel and the Spirit: The Cry of a Prophetic Hermeneutic* (JPTSup 8; Sheffield: Sheffield Academic Press, 1995), 37.

[60] S. Wagner, 1990. "מוֹרֶה יוֹרֶה יָרָה," *TDOT* 6:330-347.

כִּי־נָתַן לָכֶם אֶת־הַמּוֹרֶה לִצְדָקָה first appears to be out of place. If, on the one hand, הַמּוֹרֶה is translated *teacher* the contextual setting of v. 23 is ignored, but on the other hand, if it is translated *autumn rain* it does not make sense being attached to לִצְדָקָה. It is specifically this lack of sense or *ambiguity* that has given rise to the differences of interpretation, which can be observed through the history of both ancient translations and modern interpretations. What appears to be a lack of specificity is in fact the discovery that "every text is a mosaic of citations," which is read as at least *double*.[61] The following quote by Riffaterre will help guide the discussion in v. 23:

> We will see that the pun in poetic discourse grows out of textual "roots." It is first apprehended as a mere ungrammaticality, until the discovery is made that there is another text in which the word is grammatical; the moment the other text is identified, the dual sign becomes significant purely because of its shape, which alone alludes to that other code.[62]

This section is devoted to looking at the passage's "textual roots," and to the heuristic enterprise in which the signifying word becomes "grammatical." In order to do this, an intertextual web of texts are assessed according to their association with the present context. Two lists of scriptural references are presented, which are in congruence with Joel's promise of salvation to the sons of Zion. The first list represents the texts which contain the theme of rain, and the second, those passage's which speak of the motifs of both rain and teaching. According to this *Schema*, the word's multivalency points to the appropriate intertexts, which allude to *that other code.*

The rendering of הַמּוֹרֶה by "autumn rain" as an element of signification must be retained because its second occurrence parallels the usual term יוֹרֶה, which means *autumn rain* in the latter half of the verse. The other element of signification that the noun denotes is that of "the teacher" (אֶת־הַמּוֹרֶה). The first option is generally the *régnant* view among scholars today. Commentators universally acknowledge Kapelrud's observation that the clause: כִּי־נָתַן לָכֶם אֶת־הַמּוֹרֶה לִצְדָקָה still leaves one with a sense of a *strained* translation.[63] This opinion has

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[61] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 146.

[62] Michael Riffaterre, *Semiotics of Poetry*, 82.

[63] Kapelrud, *Joel Studies*, 116. See also Sweeney, *The Twelve Prophets: Volume One, Hosea, Joel, Amos, Obadiah, Jonah*, 172. Coggins, *Joel and Amos*, 48. Prinsloo, *The Theology of the Book of Joel*, 66.

been echoed most recently by Dahmen, who states along similar lines, "Der hebräische Text ist an dieser Stelle ausgesprochen schwierig und stellt sich einem eindeutigen Verständnis entgegen."[64]

The historical problems[65] approaching Joel 2:23 can be seen in the way that the LXX translates the clause: διότι ἔδωκεν ὑμῖν τὰ βρώματα εἰς δικαιοσύνην καὶ βρέξει ὑμῖν ὑετὸν πρόιμον καὶ ὄψιμον καθὼς ἔμπροσθεν. This translation presupposes that the LXX's *Vorlage* reads בְּרִיָּה or מַאֲכָל in place of הַמּוֹרֶה, so that the phrase ὑετὸν πρόιμον (מוֹרֶה) does not occur twice in the verse.[66] The other alternative is to understand that the LXX tradent chooses to emend the text. The Peshitta and Vetus Latina follow the LXX also using the word *food*. The Vulgate translates כִּי־נָתַן לָכֶם אֶת־הַמּוֹרֶה לִצְדָקָה by *qui dedit vobis doctorem justitiae* (teacher of righteousness). The translation provided by Symmachus is usually understood as a text corrector to the LXX, which favors a *Vorlage* that adheres closer to the readings that appear in the MT. This version translated הַמּוֹרֶה by τὸν ὑποδεικνύοντα (the one who shows, instructs, or teaches).

Wolff adopts the reading found in the Septuagint as the more original text. He suggests that the reading in the MT is a product of later developments within the tradition. In fact, he plainly states that the reading adopted by the MT: הַמּוֹרֶה לִצְדָקָה is to be translated as "teacher for righteousness." Furthermore, he says that the reading contained in the MT most likely represents a similar but independent expansion from within late Judaism's expectation of a teacher.[67] Wolff's analysis is reasonable if one assumes that "food" represents the earlier reading of the tradition, as in the LXX. However he never tells us exactly how one gets the reading(s) (הַ)מּוֹרֶה from either מַאֲכָל or אֹכֶל, especially since he thinks that the second occurrence of מוֹרֶה in v. 23 is originally יוֹרֶה, as he explains the LXX's translation (ὑετὸν πρόιμον καὶ ὄψιμον).[68] Following his line of reasoning, one can surmise that the origin of the MT's reading is a midrashic revisionary development of Hosea's last clause in 10:12: וְיֹרֶה צֶדֶק לָכֶם׃.

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[64] Dahmen, "Das Buch Joel," 76.

[65] An excellent overview can be found in Ahlström, *Joel and the Temple Cult of Jerusalem*, 98 ff.

[66] For this option see Wolff, *Joel and Amos*, 55. and Bewer, "Commentary on Joel," 64 ff.

[67] Wolff, *Joel and Amos*, 63-64.

[68] Wolff, *Joel and Amos*, 55.

Other explanations have been offered to those who assume the MT's reading of אֶת־הַמּוֹרֶה לִצְדָקָה that predates the Qumran community. Ahlström explains that the LXX tradent may have read בְּרִית from a poorly written מוֹרֶה.[69] It is commonly accepted that the personal titular phrase מוֹרֶה הַצֶּדֶק "the teacher of righteousness" at Qumran is most likely a phrase derived from both Hosea and Joel.[70] If one assumes that Qumran has proto-masoretic texts with similar readings as found in Hosea 10 and Joel 2, then it is easy to explain the manner in which a tradent can adopt a reading of מוֹרֶה הַצֶּדֶק from הַמּוֹרֶה לִצְדָקָה. This type of exegesis is common to Qumran, the LXX, and also in the biblical manuscripts themselves.

Contrary to the above reconstruction, Wagner thinks that Qumran may have adapted the phrase through a *misunderstanding* of their reading of Hosea/Joel.[71] This understanding of the *use* of biblical literature in the Qumran community displays a measure of shortsightedness with the methods of ancient midrashic exegesis in the Second Temple period.[72] Wagner's suggestion also would not allow for biblical literature to be signified with concepts of intentional ambiguity or polyphonic speech. In the manner which is adopted in this present work, Qumran's application of scripture does not necessarily deal with a "misunderstanding" of the biblical text, as much as it does with the readaptation of scripture for use within the community.[73] Jeremias notes that the Qumran community calls the nemesis of the Teacher of Righteousness the Preacher of Lies (מטיף הכזב).[74] Note that the verbal root נטף means to *drip* or *drop*.[75] Thus, he makes the connection that both teachers assume their titles

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[69] Ahlström, *Joel and the Temple Cult of Jerusalem*, 98.

[70] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 93 n. 26. For the same presupposition see Gert Jeremias, *Der Lehrer der Gerechtigkeit* (SUNT 2; Göttingen: Vandenhoeck & Ruprecht, 1963), 312-313. G. Jeremias, "The Teacher of Righteousness," in *IDBSup* 861-863. S. C. Roth, "The Teacher of Righteousness and the Prophecy of Joel," *VT* 13 (1963): 91-95. Garrett, *Hosea, Joel*, 361.

[71] S. Wagner, 1990. "מוֹרֶה יוֹרֶה יָרֶה," *TDOT* 6:336-339.

[72] G. Vermes, *Scripture and Tradition in Judaism* (2nd ed.; StPB 4; Leiden: E. J. Brill, 1983), 228-229.

[73] James A. Sanders, "Adaptable for Life: The Nature and Function of Canon," in *Magnalia Dei: The Might Acts of God. Essays on the Bible and Archaeology in Memory of G. E. Wright* (ed. Frank Cross et al.; New York: Doubleday 1976), 531-60.

[74] G. Jeremias, "The Teacher of Righteousness," 862.

[75] Ludwig Koehler and Walter Baumgartner eds., *Lexicon in Verteris Testamenti Libros* (Leiden: E. J. Brill, 1958), 613.

with terms that are closely related to water. This adds to the credibility that Qumran takes the title, *Teacher of Righteousness*, from the texts of Joel and Hosea.

Below is a list of scriptural references to be consulted in order to determine the way that Joel constructs his phraseology:

1) References to Rain as the Blessings of Covenant Fidelity—Deut 11:12-15, Lev 26:3-4, Jer 5:24 and Ps 84:7; and 2) References to Rain, Teaching, and Righteousness as Blessings of Covenant Fidelity—1 Kgs 8:35-36, Hos 6:3, 10:12, Deut 32:1, Isa 30:19-20, 45:8, and Ps 72:6.

As stated earlier by Allen, Deut 11:12-15 is a key passage, intertextually, for Joel 2:19aγ-δ and in vv. 21-24.[76] Note the manner in which this passage focuses on the topic of land (v. 12), man (v. 14), and animals (v. 15). These three topics are woven by Joel into the order of the *Schöpfungsbericht,* as noted above. Deuteronomy 11:14 also contains the agricultural idiomatic expression: דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ, which is used by Joel in v. 19, and referred to again in v. 24. Thus, thematically and lexically this passage is crucial for understanding the building blocks behind Joel's promise of salvation in v. 19 and vv. 21-24. In the present discussion the focus is on Deut 11:14: וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃. The corresponding parallels between these verses are the verb נָתַן and the noun מַלְקוֹשׁ. Joel substitutes the term מוֹרֶה for the noun יוֹרֶה, which is the usual term for *autumn rain.* The concept remains the same in both texts: Yahweh is the one who gives the autumn and spring rains. The key to Yahweh's maintenance of the land is obedience to his commandments (Deut 11:13).

The next text to consider is Lev 26:4: וְנָתַתִּי גִשְׁמֵיכֶם בְּעִתָּם וְנָתְנָה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פִּרְיוֹ׃. This passage contains two elements which have parallels in Joel. Notice Joel's use of the trees bearing their fruit (2:22). In v. 23, the use of גֶּשֶׁם unites both passages intertextually. Bergler has noted that Jer 5:24a (לֹא־אָמְרוּ בִלְבָבָם נִירָא נָא אֶת־יְהוָה אֱלֹהֵינוּ הַנֹּתֵן גֶּשֶׁם וְיוֹרֶה וּמַלְקוֹשׁ בְּעִתּוֹ) is also closely associated with Joel 2:23.[77] He is correct in his perception that Jeremiah is a reworking of Deut 11, and that Joel appropriates both words

[76] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 87-88.
[77] Bergler, *Joel als Schriftinterpret*, 91, 198 ff.

and thoughts from Jeremiah, which the latter passage inherits from Deuteronomy.

> Zu Jer 5,24 is speziell an Dtn 11,14 samt Kontext zu erinnern: Beachtung der Jahwegebote führt zu Regen, Früh- und Spätregen בעתו (und weiteren Ernteprodukten); Abfall von Jahwe hingegen läßt seinen Zorn entbrennen, der sich einerseits in Dürre (V. 17a), andererseits im Untergang des Volkes des Volkes durch Feindeshand (V.17b) manifestiert. M.a.W., Abkehr von Gott zeitigt Natur- und Feindkatastrophen, Umkehr zu ihm Natursegen und Schutz vor den Feinden. Nach diesem je doppelten Schema (mit der Nahtstelle 2,18) ist das Jo-Buch strukuriert (s.o. 1.3.). Nur tragen aufgrund der eingearbeiteten JJ-Thematik Nordfeind bzw. de Völker bereits Endzeitcharakter.[78]

The historical sketch of this *Nachleben* is an example of appropriation and resignification in an earlier period of Israel's literature.[79] It is important to point out that Jer 5 not only appropriates Deut 11, but also Lev 26:4. Note that Deuteronomy does not contain the term גֶּשֶׁם, but Leviticus does together with the verb נָתַן. Thus, one can see that Joel has appropriated the text from Jeremiah, which in turn appropriates its material from both Leviticus and Deuteronomy. The assumption of Jeremiah's appropriation of Lev 26 presupposes a preexilic date for the traditions contained in the Holiness code. Allen notes Elliger's working hypothesis "... that behind Lev 26 stands a preexilic cultic text that was used in the autumn festival, as the mention of 'rain' in Lev 26:4 suggests."[80] Having said this, it is important to understand that Joel's use of Jeremiah does not negate his own use of Deuteronomy or Leviticus. What we see is that Jeremiah has already condensed these texts. Joel's use of the other traditions in Deut 11:12-14 suggests that he has also consulted that text independently of Jeremiah for his other appropriations. In Joel 2:23aβ-b the pattern is fairly well set (גֶּשֶׁם מוֹרֶה וּמַלְקוֹשׁ), as seen in Jer 5:24 (גֶּשֶׁם יוֹרֶה וּמַלְקוֹשׁ), which also contains the use of נָתַן. Joel is extremely astute in combining biblical passages that have close affinities with the topics at hand. The texts of Deuteronomy, Leviticus, and Jeremiah show a relationship to Joel's text in v. 23 through different lexical words for rain (גֶּשֶׁם וּמַלְקוֹשׁ). Curiously, Joel has substituted מוֹרֶה as an alternate synonym for יוֹרֶה, which

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[78] Bergler, *Joel als Schriftinterpret*, 199.
[79] Sanders, *Canon and Community*, 21 ff.
[80] Allen, *Ezekiel 1-19*, 93.

the three other texts, noted above, have used consistently as a set pattern. Why has Joel deviate from this pattern? The choice for the use of מוֹרֶה causes us to turn our attention elsewhere.

A passage which brings some light to Joel 2:23 is Ps 84:7. This psalm contains the only other use of מוֹרֶה outside of Joel, which is not translated by the word "teacher." Although this passage has received different interpretations, the overall understanding seems to be fairly clear.[81] The MT version of this passage and the author's translation runs as follows: עֹבְרֵי | בְּעֵמֶק הַבָּכָא מַעְיָן יְשִׁיתֻהוּ גַּם־בְּרָכוֹת יַעְטֶה מוֹרֶה׃ "Those who pass through the Valley of Weeping[82] shall make in it a spring; the early rains[83] shall also envelop *it* with blessings." Following Weiser's and or Tate's lead, this passage makes a great deal of sense for an appropriation of the term מוֹרֶה. This Korahite Psalm speaks of a pilgrimage to Zion set at the autumn festival. The summer's heat has parched the land so that it is dry. The *Valley of Weeping* is a figurative device to denote the weariness involved in the peregrination at the end of this dry season. The presence of rain at the time of the festival would be seen as a covenantal blessing for the thirsty pilgrims journeying to Zion. The *Valley of Weeping* would then be transformed into a valley full of springs provided through the מוֹרֶה. It seems appropriate that Joel uses this passage allusionally, because the psalm contains useful motifs that are readily applicable to his audience's *Sitz im Leben* at the temple. He naturally applies both the term מוֹרֶה, and the theological motifs contained in this pilgrim festival psalm, to the gathered Judeans. The communal

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[81] Kraus, *Psalms 60-150*, 166, 169. See also Weiser, *The Psalms*, 567. Tate, *Psalms 51-100*, 350-363.

[82] This is a reading offered especially by Weiser, *The Psalms,* 567. He emends the text to read as בָּכָה. There are two alternate translations, the first of which keeps the reading of the MT as a toponym עֵמֶק הַבָּכָא "the Valley of Baca" favored by Kraus, *Psalms 60-150*, 169. However, he still keeps the understanding that it must be a waterless place, otherwise the text would make no sense. Others take it as "the Valley of Balsam" which is an arid-type of tree, and would lead to Kraus's sense of a waterless valley. Tate favors the topographical idea which also entails a paronomasia with "weeping." See Tate, *Psalms 51-100*, 353-354. See also Gerstenberger for another view: Gerstenberger, *Psalms,* 124.

[83] Dahood translates מוֹרֶה as the kingly raingiver whom he identifies as King Uzziah. See Dahood, *Palms II: 51-100* (AB 20; Garden City: Doubleday, 1968), 281. A messianic sense can be found in the LXX which translates מוֹרֶה as ὁ νομοθετῶν. This is likewise followed by the Vulgate.

lament (2:15-17) has been transformed into a call for Zion's sons to rejoice and be glad.

Consider the context in which this prophetic word may have been uttered before the people, who come to Zion under extreme duress with weeping, mourning, and fasting. There has been a sustained drought and agricultural disaster. No doubt, the gathered penitents are in a state of utter despair at the condition of their land. However, when Joel announces Yahweh's acceptance of the people, he then turns to familiar passages which announce Zion's security and salvation. This is why he appropriates Ps 149 for the term "sons of Zion," and their call to rejoice and be glad. Then he turns to Ps 84, which is used at the autumn festival, and adapts it for his own use. Joel's fellow citizens, who are now favored by Yahweh's gracious answer, are to be given the early rains for a blessing (2:14). The term בְּרָכָה is used in the latter part of Ps 84:7b to denote מוֹרֶה, which has filled the valley floor with pools of water. This seems to be the reason for Joel's use of these psalms of Zion in v. 23, which are addressed specifically to people in Jerusalem. With the promised autumn and spring rains, the people are now encouraged to plow and sow their fields for the coming year.

This leads us to Hosea 10:12, which must be accounted for within the intertextual web. Note how this text is congruent with Joel's term (הַמּוֹרֶה לִצְדָקָה) Hos 10:12 זִרְעוּ לָכֶם לִצְדָקָה קִצְרוּ לְפִי־חֶסֶד נִירוּ לָכֶם נִיר וְעֵת לִדְרוֹשׁ אֶת־יְהוָה עַד־יָבוֹא וְיוֹרֶה צֶדֶק לָכֶם׃. Bergler's research demonstrates that Joel indeed appropriates this verse, which he weaves into his *Heilsorakel*.[84] In the last clause of the verse the text is ambiguously written: "until he comes and instructs you in righteousness,"[85] or "until he comes and rains righteousness upon you." Nogalski also has followed Bergler's suggestion of Joel's allusion to Hos 10:12.[86] The prophets' agricultural motifs are used metaphorically as an exhortation for the nation to seek Yahweh (וְעֵת לִדְרוֹשׁ אֶת־יְהוָה).[87] With this understanding of the metaphor, Bergler contends that Joel's use of צדקה functions as an allusion to

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[84] Bergler, *Joel als Schriftinterpret*, 89-92; 346.

[85] See Crenshaw for this translation: *Joel*, 155.

[86] Nogalski, *Redactional Processes in the Book of the Twelve*, 22.

[87] A. A. Macintosh, *A Critical and Exegetical Commentary on the Book of Hosea* (ICC; Edinburgh: T&T Clarke, 1997), 422. F. I. Andersen and D. N. Freedman, *Hosea* (AB 31; Garden City: Doubleday, 1980), 569.

Hos 10:12. "Der Terminus צדקה, der bei Jo sonst deine Rolle spielt, läßt vermuten."[88]

In Hosea, rain/teaching is a metaphor for Yahweh's bestowal of righteousness upon the northern tribes, if they repent. Intertextually, the rain represents the blessings of covenantal harmony.[89] This shows that Joel has reworked Hosea's material for the supremacy of Zion's sons. The idea is that the rain is the consequence of the people's right covenantal relationship to Yahweh. In Hosea, rain is promised upon the northern tribes if they turn back and sow righteousness in the land. Note in the first clause that Hosea uses the terms לִצְדָקָה and לָכֶם. A similar construction is also reproduced in the last clause לָכֶם יֹרֶה צֶדֶק. Joel likewise uses לָכֶם twice in 2:23: כִּי־נָתַן לָכֶם אֶת־הַמּוֹרֶה לִצְדָקָה וַיּוֹרֶד לָכֶם גֶּשֶׁם מוֹרֶה וּמַלְקוֹשׁ בָּרִאשׁוֹן׃. Although there are definite similarities between the two texts, the orientation in Hosea is metaphorically based as an ethical exhortation, while Joel's is an agriculturally based salvation oracle. What binds these two passages together intertextually is the images of rain/teaching and righteousness as the covenantal gifts (חֶסֶד) of God.

The connection in Joel to 1 Kgs 8:36b (כִּי תוֹרֵם אֶת־הַדֶּרֶךְ הַטּוֹבָה אֲשֶׁר יֵלְכוּ־בָהּ וְנָתַתָּה מָטָר עַל־אַרְצְךָ אֲשֶׁר־נָתַתָּה לְעַמְּךָ לְנַחֲלָה׃) deals with the bestowal of rain as God's manner of teaching the nation the right way to walk. The context of 1 Kings passage says that drought, locust plagues, and an enemy attack are conditions that are precipitated by covenant infidelity. The remedy is the confession of sins from the heart and the return to Yahweh at the temple. This, of course, is highly analogous to Joel, as it has been argued. The gift of rain is a manifestation of covenantal harmony between the people, Yahweh, and the land. In Joel, the gifts of rain in autumn and spring are to be acknowledged as God's approval and presence in the midst of the land (2:27). Thus, one can see the intertextual web of closely related themes that Joel has brought to intersect with his text.

The term הַמּוֹרֶה is normally translated *teacher* (Isa 30:20, Job 36:22, Prov 5:13), but in this context it is ambiguous, since it is connected to the theme of rain. It is a matter of historical record that this verse has been variously interpreted either as an impersonal instructor,[90]

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[88] Bergler, *Joel als Schriftinterpret*, 92.

[89] See Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 86 and 93.

[90] This is Bergler's position. "Die Dürre is für das Volk 'der Lehrer zur Gerech-

a title for a leading teacher,[91] or as a messianic figure.[92] Both Joel and Ps 84:7 (the only OT usages of מוֹרֶה that has been translated as *autumn rain*) have been interpreted messianically at an early stage in Second Temple Judaism. The LXX tradent of Ps 84 uses the term מוֹרֶה as a cipher for the lawgiver.[93] Although the Qumran literature never connects the *teacher of righteousness* to either Joel or Hosea, one cannot conclude from this that it did not do so. They did, however, personalize the מוֹרֶה הַצֶּדֶק as a priestly and messianic figure.[94]

This leads back to Joel 2:23 because there the term is distinguished from Yahweh himself: כִּי־נָתַן לָכֶם אֶת־הַמּוֹרֶה לִצְדָקָה "For he has given to you the teacher for (covenant) righteousness/the autumn rain for (covenant) righteousness." It is obvious from the context that 2:21-27 constitutes an assurance oracle concerning the agricultural renewal. It is important to note that the term's second occurrence in the sentence demands it to be taken as a synonym with יוֹרֶה.[95] It is for these reasons that the understanding of the phrase הַמּוֹרֶה לִצְדָקָה must be heard in one voice as "the autumn rain for righteousness." At the same time, it must be acknowledged that, by Joel's choice of הַמּוֹרֶה over יוֹרֶה, he purposely inserts into the text an *intentional ambiguity*, which can plainly be observed in the *history* of the major translations outlined above. An appropriate intertext that satisfies the context of Joel is Isa 30:19-20, which is particularly well suited to this salvation oracle regarding Zion:

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tigkeit' bzw.—in der Lesart אֹת st. אֶת- gleichsam das pädagogische, die Umkehr initiierende (Plagen-) Zeichen (2,23ab) gewesen." Bergler, *Joel als Schriftinterpret*, 341. Symmachus' translation took הַמּוֹרֶה as a hiphil participle (τὸν ὑποδεικνύοντα) which can be understood both impersonally and or personally. So also Rudolph, *Joel, Amos, Obadja, Jona*, 67.

[91] This is most likely the function of the *Teacher of Righteousness* at Qumran. See J. Weingreen, "The Title Moreh Sedek," *JSS* 6 (1961): 162-174. I. Rabinowitz, "The Guides of Righteousness," *VT* 8 (1958): 391-404.

[92] This is probably the idea that is in the Vulgate and also which lies behind Luther's German translation "der euch Lehrer zur Gerechtigkeit gibt." See also Ahlström, *Joel and the Temple Cult of Jerusalem*, 98-110. The classic interpretation for this view see Merx, *Prophetie*, 72-74.

[93] In the case of Ps 83:7 in the LXX, the tradents took הַמּוֹרֶה messaniaically translating it by ὁ νομοθετῶν.

[94] See Vermes who sees both titles of the *Lawgiver* and *Teacher of Righteousness* in the Damascus document referring to the community's leader. Vermes, *Scripture and Tradition in Judaism*, 54.

[95] Some Hebrew manuscripts read יוֹרֶה for the second occurrence of the term. Wolff takes this to be the correct reading following the LXX.

Isa 30:19 כִּי־עַם בְּצִיּוֹן יֵשֵׁב בִּירוּשָׁלַ͏ִם בָּכוֹ לֹא־תִבְכֶּה חָנוֹן יָחְנְךָ֙ לְקוֹל֙ זַעֲקֶ֔ךָ כְּשָׁמְעָ֖תוֹ עָנָ֥ךְ׃
20 וְנָתַן לָכֶם אֲדֹנָי֙ לֶ֣חֶם צָ֔ר וּמַ֖יִם לָחַ֑ץ וְלֹא־יִכָּנֵ֥ף עוֹד֙ מוֹרֶ֔יךָ וְהָי֥וּ עֵינֶ֖יךָ רֹא֥וֹת אֶת־מוֹרֶֽיךָ׃

Isaiah 30:18-26 is a promise of salvation to Zion. Wildberger dates this prophecy to the early postexilic period, with which most contemporary scholars agree.[96] Kaiser, however, traces the prophecy to the late Hellenistic period, during the time of Antiochus IV Epiphanes.[97] This latter suggestion is most likely too late. The early restoration period, as suggested by Wilderberger, is a better reconstruction, especially for the purposes of the present study. Following this date, one can place Joel within the orbit of this interpretive community in the Persian era. As a consequence, then, one is in a better position of relating Joel's prophecy to this prophetic community that shared the common value of Zion's restoration. For these reasons, it is highly likely and suggestive that Joel appropriates these traditions, in accordance with his own *Heilsverheißung* oracle to the sons of Zion.[98]

Note how closely related this intertext is for Joel's own appropriation. Yahweh has deprived Zion and Jerusalem of both bread and water. He calls for them to weep no longer, because he will be merciful to them. Particularly apt is the phrase in v. 19 "when he hears it (their cries) he will answer you." This satisfies both Joel 2:18 and 2:23, where Yahweh zealously answers the people's cries at the temple. Yahweh allows a teacher to appear (v. 20), and also promises to send rain (v. 23) for their seed to produce grain, and so that the cattle can graze. Note the number of correspondences to Joel's text: 1) The prophecy is addressed to the sons of Zion (2:23); 2) The people weep (2:15-17); 3) Their cries are answered (2:18); 4) God grants them a teacher (2:23); 5) The Lord gives rain (2:23); 6) There is a promise of grain (2:24); and 7) Grazing is promised for the cattle (2:22). These are all points specifically adaptable to Joel 2:21-27.

This messianic interpretation seems to demand further elaboration in the eschatological portion of the book which is starkly silent.

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[96] Hans Wildberger, *Isaiah 28-39: A Continental Commentary* (trans. by Thomas H. Trapp; Minneapolis: Augsburg Fortress Publishers, 2002), 172.

[97] Otto Kaiser, *Isaiah 13-39: A Commentary* (trans. by R. A. Wilson; London: SCM Press, 1974), 301.

[98] See also Ahlström, *Joel and the Temple Cult of Jerusalem*, 110.

This is a legitimate criticism. One should note that there are other terms that Joel uses as eschatological ciphers, which have no further elaboration (the Northerner, the Valley of Jehoshaphat, the Valley of Decision, and the Valley of Shittim). Merx comments that Joel's prophecy in 2:23 is "ein Product seines Schriftstudiums," and that Isa 30:20 "ist der verheissne מוֹרֶה, auf den Joel zurückgreift."[99] This suggestion, in light of the above evidence, is to be registered as part of the intention of the prophet's double-voiced speech. Merx calls Joel's הַמּוֹרֶה לִצְדָקָה "den Unterweiser zur Gerechtigkeit."[100]

Joel's use of *intentional ambiguity* is in conformity with both Kristevan/Bakhtinian and Riffaterrean notions of intertextuality.[101] It is important for this work to underscore the hermeneutics, which emphasize double-voiced speech and ambivalence:

> Chez Bakhtine d'ailleurs, ces deux axes, qu'il appelle respectivement *dialogue* et *ambivalence*, ne sont pas clairement distingués. Mais ce manque de rigueur que Bakhtine est le premier à introduire dans la théorie littéraire: tout texte se construit comme mosaïque de citations, tout texte est absorption et transformation d'un autre texte. A la place de la notion d'intersubjectivité s'installe celle d'intertextualité, et le language poétique se lit, au moins, comme *double*.[102]

One should also note that Bakhtin specifically addresses this type of discourse that activates the antecedent voice, which succumbs to intentional ambiguity and internally dialogized speech:

> In the case of vari-directional discourse, a decrease in objectification and a corresponding increase in the active role of the intentions belonging to the other speech act lead inevitably to the internal dialogization of discourse. In such discourse the author's intention no longer retains its dominant hold over the other intention; it loses its composure and assuredness, becomes perturbed, internally indecisive and ambiguous. Such speech is not only double-voiced, but also double-accented.[103]

Scholars who approach biblical interpretation from a purely linguistic point of view, as Bakhtin has maintained, are not able to

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[99] Merx, *Prophetie*, 73-74.

[100] Merx, *Prophetie*, 73.

[101] Especially helpful in this discussion is Boyarin's chapter on "Dual Signs, Ambiguity, and the Dialectic of Intertextual Readings" in *Intertextuality and the Reading of Midrash*, 57-79.

[102] Kristeva, *Σημειωτικη Recherches Pour une Sémanalyse*, 145-146.

[103] Bakhtin, "Discourse Typology in Prose," 190-191.

distinguish between the monologic and polyphonic function of the *word* in discourse. Every lexical form is only accessed from a dictionary, maintaining only one referential object, and frozen in its own domain of syntax.[104] Words, accessed in this manner remain bound to a singular context, untouched by allusion to another anterior context, nevertheless, whose voice stll operates within the text. Double-voiced speech exceeds the legitimate boundaries of linguistics. As long as the linguistic approach to interpretation only registers one voice, utterances can only be understood *monologically*. It is denied its second voice—its second context. The metalinguistics of dialogism and intertextuality possess the hermeneutics that can take the interpreter beyond the *impasse linguistique*, so that the word can be signified *comme double*.

It can be determined that the first use of מוֹרֶה in v. 23 relates exegetically to both the autumn rain *and* the teacher/that which instructs. This satisfies the context of the promised agricultural renewal (2:21-27), and the *Wortspiel* that Joel has deliberately and intentionally brought into the prophecy through the use of מוֹרֶה instead of יוֹרֶה. This pleonastic, multivalent term in the present context inherently contains a *surplus of meaning*, which has the capacity to traject two meanings at once.[105] Had Joel retained the *régnant* term יוֹרֶה this discussion would not have taken place.

Through the scripture's discussed above, Joel's *medium of refraction*, one can see that the term מוֹרֶה is a wordplay on the term יוֹרֶה with a symbolic pedagogical sense. This impersonalized meaning denotes that the *rain* itself can be understood as the *Lehrer zur Gerechtigkeit*. When God grants the *autumn rain* it teaches the people the good way in which to walk, as in 1 Kgs 8:36. This principal of covenantal blessings is also found in Hos 10:12. These examples nicely conform to the context in Joel because the people view the rain as God's acceptance of the nation's repentance at the temple (2:14b). In this manner, the rain acts as the sign of Yahweh's presence among them that instructs them in righteousness, which is precisely the point of the prophet's first *Erkenntnisformel* (v. 27).

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[104] Bakhtin, *Problems of Dostoevsky's Poetics*, 181-182. See also Bakhtin, "Discourse Typology in Prose," 176-177.

[105] See Barthélemy, *Critique textuelle de L'Ancien Testament*, 636.

Bergler also makes his case for an impersonal interpretation of הַמּוֹרֶה, but for him it refers to the drought.[106] The context for the Sons of Zion to rejoice, however, demands that whatever Yahweh has granted to bestow upon the nation, its coming is imminent, in accordance with the prophetic *Heilsverheißung* oracle (2:21-27). This specifically rules out that "Die Dürre ist das Erziehungsmittel hin zu Jahwe."[107]

Lastly, Bic makes a thematic allusion to the *Schöpfung* by the word בָּרִאשׁוֹן. He states that it can not refer to the first month, because this is already contained in the terms for early and latter rains. The easy answer is to substitute a כ for the ב as the LXX has done. Bic suggests that בָּרִאשׁוֹן refers to the beginning as in Genesis.

> Bei einer Neuschöpfung müßte das allerdings bedeuten: „wie am Anfang," nicht nur: wie vor der Verwüstung. Vielleicht dürfen wir aber eine andere Übersetzung vorschlagen, nämlich *bari'schon* = „zuerst." Darum handelte es sich doch, daß zuerst der Regen eintreffe, dann konnte die ganze Natur aufleben, und das neue Leben war gesichert.[108]

This depiction goes along with what he has suggested earlier in this pericope, that Yahweh promises to restore creation after the forces of chaos (הַצְּפוֹנִי) had worked their destruction.

3.3.2. *Joel's Use of Scripture in 2:25-27: Yahweh's Acts of Salvation*

3.3.2.1. *Joel's Use of Scripture in 2:25: The Promise of Compensation*

Joel's *Jahwerede* is based on the forensic terminology of compensatory damages in 2:25aα (וְשִׁלַּמְתִּי לָכֶם אֶת־הַשָּׁנִים). Wolff sees that it is patterned metonymically from Ps 90:15 (שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ שְׁנוֹת רָאִינוּ רָעָה׃). [109] This can be affirmed from the prophet's use of שְׁנוֹת which also occurs in the psalm. Joel's resignification of the repayment for damages is constructed from an ironic use of the *piel* of שׁלם, which forms a *Rechtssprache* associated with the book of the covenant (Exod 22:3 ff.). The allusion to Ps 90, which is a lament, is especially fitting since the suffering associated in the psalm is due to human sin and secret offenses (vv. 7-10). The hope for restoration results in exaltation and joy in God (vv. 14-15). Joel's readaptation

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[106] Bergler, *Joel als Schriftinterpret*, 341.
[107] Bergler, *Joel als Schriftinterpret*, 92.
[108] Bic, *Das Buch Joel*, 76.
[109] Wolff, *Joel and Amos*, 64.

of Yahweh's goodness toward the community far exceeds the few years of drought and locust infestation (וְלֹא־יֵבֹשׁוּ לְעוֹלָם v. 26b).

The prophet adapted the generalized view of the afflictions suffered in life (Ps 90:7-10) with the enumeration of the locust motto in 1:4. The reversal of the disastrous effects of the locust and drought were made clear in vv. 21-27. This unit focused on those effects which Yahweh *sent* among them.

The intratextual echo of Yahweh's army in v. 25b refers to 2:11. This allusion, as a garb for the locust, is first addressed in 1:6. The threat of the army mentioned in 2:11 is averted because of the nation's repentance. The force of this argument is seen in the *Erkenntnisformel*, which deals with the promise of the agricultural restoration. Merx's interpretation approaches this idea, but he, like Ogden, takes the locust as a *Typusmidrasch*.

> Nach dem wir aber Joels Zeit und Verhältnisse näher kennen gelernt und in Betreff der Heuschrecken wahrgenommen haben, dass sie in Chapter 2 in ein Heer von Völkern umgewandelt werden, löst sich auch diese Schwierigkeit, die Heuschrecken hier sind doppelsinnig einmal eigentlich, sodam symbolisch für verwüstende Völker gesetzt, wozu der Weg durch die Umbiegung in 2,2-11 gebahnt ist. Der Inhalt aber ist verwandt den ideen des Typusmidrasch, ...[110]

3.3.2.2. *Joel's Use of Scripture in 2:26: Praise at the Wonders of the Bountiful Harvest*

In 2:26a*α* the statement concerning the abundance of food takes up what Joel initially announces in v. 19ag (וּשְׂבַעְתֶּם אֹתוֹ). The verse alludes to Deut 8:10, a formulaic expression of הלל from the *Psalmensprache* (see Ps 148:5,13; 135:1; 113:1; 22:27) and Exod 3:20 in a midrashic complex.[111] Note the following correspondences between these texts and that which is found in Joel:

Deut 8:10 וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ׃

Exod 3:20 וְהִכֵּיתִי אֶת־מִצְרַיִם בְּכֹל נִפְלְאֹתַי אֲשֶׁר אֶעֱשֶׂה בְּקִרְבּוֹ וְאַחֲרֵי־כֵן יְשַׁלַּח אֶתְכֶם׃

The first half of v. 26 is based on the text found in Deut 8:10, which supplies the whole framework for v. 26a. Note how Joel substitutes

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[110] Merx, *Prophetie*, 68-69. See also Ogden, J*oel & Malachi*, 35.

[111] See Dahmen, "Das Buch Joel," 78. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 96 n. 40.

the term וְהִלַּלְתֶּם for וּבֵרַכְתָּ in v. 26ab. This substitution seems to be used for its formulaic flavor. The second half of v. 26 represents an appropriation of Exod 3:20ab: אֲשֶׁר אֶעֱשֶׂה בְקִרְבּוֹ, which is altered to אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא in order to resignify the reversal effects of the locusts. The latter allusion brings to a conclusion the reversal of Joel's Exodus plague motif. The great God of Exodus is seen once again to be at work on behalf of his people.[112]

The resignification of Deut 8 is entirely appropriate to the discussion of the events covered in Joel 1-2. The *Leitmotiv* for this passage consists of the exhortation to remember Yahweh וְזָכַרְתָּ אֶת־יְהוָה אֱלֹהֶיךָ v.18, and the admonition to not forget Yahweh: הִשָּׁמֶר לְךָ פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ v.11. The nation's forgetfulness of Yahweh applies to the exhortation to return to God in 2:12-14. Thus, Joel's use of Deut 8:10 is a reminder that to forget the Lord brings concomitant locust infestations and the land's destruction. However, repentance and remembering Yahweh yields praise for the goodness of material blessings that God, then, divinely bestows upon them.

3.3.2.3. *Joel's Use of Scripture in 2:27: The First Erkenntnisformel*

Joel's conclusionary remarks to his salvation oracle are crafted by another midrashic complex. This *Erkenntnisformel* is constructed from the following sources: Exod 8:18b,10:2; 1 Kgs 8:60 and Ezek 39:28. Wolff's suggestion of Joel's use of the *Erkenntnisformel* found in Ezek 39:28 is commendable. It is immediately followed by the outpouring of Yahweh's spirit upon the house of Israel, which Joel appropriates in the next unit.[113] His use of Ezekiel centers on the self-recognition formula that Yahweh is their God. Its adaptation is suited to Joel's context, changing its perspective from the third person (וְיָדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם Ezek 39:28aα) to the second (וידַעְתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אָנִי וַאֲנִי יְהוָה אֱלֹהֵיכֶם). This aspect of the *Erkenntnisformel* deals with the covenantal relationship between Yahweh and his people.[114] Attached to this is the formula from Exod 10:2, which is made known through the plague of locusts. This allusion is an appropriation which Joel now resignifies to bring his salvation

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[112] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 69. Allen's statement has been reapplied for the effect of its reversal.

[113] Wolff, *Joel and Amos*, 65.

[114] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 96 n. 43.

oracle to a close. It deals specifically with the locust plague that he borrows from Exodus.[115]

The notion of Yahweh being in their midst is appropriated from Exod 8:18b. This is the key part of this formula. The agricultural renewal promised by Yahweh becomes the act through which the people come to know his presence in the midst of the land. This is the same notion that exists in Exod 8:18b, Yahweh makes a distinction between the chosen people and the Egyptians. The prophet's use of the Exodus formula specifies "Israel" as the substitution for "land" (וְיֹדְעֻתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אָנִי).

The last phrase (וְאֵין עוֹד) of Joel's recognition formula (וְיֹדַעְתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אָנִי וַאֲנִי יְהוָה אֱלֹהֵיכֶם וְאֵין עוֹד) deals with covenant loyalty to Yahweh alone. Just as the unit begins with Yahweh's zeal for the land, it now ends with God's zeal for the people through the recognition formula. The origins come from the Decalogue in Exod 20:2, 5 and Deut 5:6, 9. Joel picks up the phrase from existing *traditio* formulas as listed above.

The last clause in 2:27b: וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם: is identical to that which is in 2:26b. Both Dahmen and Crenshaw suggest that Joel's allusion to the *Scham* statement stems from Deutero-Isaiah (Isa 45:17b: לֹא־תֵבֹשׁוּ וְלֹא־תִכָּלְמוּ עַד־עוֹלְמֵי עַד).[116] Crenshaw seems to be somewhat cautious concerning this suggestion, but is correct in his observation. Joel has deleted the second reference to being disgraced and shortens the phrase "for ever and ever" to "for ever." The insertion of the term עַמִּי shows that he is conscious of the *Erkenntnisformel* in Exod 8:18. The term "my people" occurs there in reference to the recognition formula. Retracing Joel's steps of appropriation, one can see that he gathers together various recognition formulas from his usual sources, most of which occur in passages that have connections to his work.

3.4. *Conclusion to Joel's Use of Scripture in 2:18-27*

The most important hermeneutical key for interpreting Joel's use of scripture in the second half of the book is not located inside the

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[115] See Bergler, *Joel als Schriftinterpret*, 257-258.
[116] Crenshaw, *Joel*, 160. Dahmen, "Das Buch Joel," 78-79.

text, but lies outside of it. The prophet has placed this task in the hands of the reader. This chapter begins with Bakhtin's observance that literary chronotopes are:

> ... the organising centres for the fundamental narrative events of a novel. The chronotope is the place where the knots of narrative are tied and untied. It can be said without qualification that to them belongs the meaning that shapes narrative.[117]

Joel turns over the *interpretation* of his narrative plot to the reader by the means of the gap between vv. 17 and 18. The prophet, however, has not left his readers without sufficient clues to guide them along the way. The *function* of the gap is to draw the reader into the dialogue of the text, and in so doing, to create his/her own narrative *midrash*. One discovers that the author intends for his narrative knot to be untied in the mind of the readers between the porch and the altar (v. 17). This is the last place where the prophet calls the priests to make supplication to Yahweh on behalf of the nation. There, God's name is to be implored, according to his covenantal character (2:13). The readers are naturally lead to this conclusion by the author's design, in order to vicariously participate in the dialogue of the text, and to discern Yahweh's favorable answer.

The chapter begins by noting that the author *turns over his whole speech* to the response of his superaddressee (Yahweh), who alone has an objectified view of reality. This aspect of Bakhtin's dialogism underscores Yahweh's knowledge of his people's hearts (2:12-14). His favorable answer demonstrates that the nation has not torn their garments, seeking a *temporary recognition*[118] of man, but that they have torn their hearts, seeking the recognition and approval of Yahweh.

The return to Yahweh is the central point of the prophetic call to repentance in the first half of the book (monotheizing hermeneutic).[119] It is also the means through which one comes to *know* the themes in the second half of the book, which have now been reoriented to a posture of salvation. Therefore, the function of scriptural traditions is taken up under a hermeneutic of *constituency*. This present work

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[117] Bakhtin, *The Dialogic Imagination*, 250.

[118] Bakhtin uses this phrase to underscore the importance of having a superaddressee in order to be understood. See Bakhtin, *Speech Genres & Other Late Essays*, 127.

[119] Sanders, *From Sacred Story to Sacred Text*, 186-187.

argues that the hermeneutics in both parts of the book, whether that of prophetic critique, or of constituency, stem from Yahweh's covenantal relationship to Judah.[120]

This bond is nowhere more evident than in the appropriation of the attribute formula from Jonah (2:13-14). This scriptural allusion is the hinge upon which the book turns. The prophet calls upon this text to lead the nation to repentance. Joel has *repatriated* this tradition from its universalized application (Assyria) for the benefit of his own people. The repatriated attribute formula cements the covenantal character of the book for the reader and assists in explaining Yahweh's favorable answer.

This sets up the framework from which to understand the central message of Joel's allusions in the second half of the book. The prophet couches Yahweh's favorable answer in a general introductory promise of salvation, which is followed by two liturgical recognition formulas. The encapsulated introductory word (2:18-20) concerns the restoration of the land and people together with the destruction of the *Nordfeind*. This unit exhibits a dense cluster of allusions around the promise to repel the enemy attack. The *Northerner* is a Joeline eschatological cipher for Ezekiel's apocalyptic enemy (chs. 38-39). It functions to point both backward and forward. In retrospect, it *demonizes* Yahweh's theophanic army (2:2-11), which the prophet has cloaked with the metaphor of the locust imagery. Its future signification assumes eschatological notoriety by gentilicizing Ezekiel's northern army. As such, the *Northerner*, is an apocalyptic eponym for the gathered nations in the Valley of Jehoshaphat on the Day of Yahweh. It is also the first eschatological cipher in the book, which has no further explanation.

The first part of the two-staged *recognition formula* (2:21-27) promises the knowledge of Yahweh's dwelling in the midst of the land (2:27a: וידַעְתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אָנִי). This knowledge is displayed when he restores the physical ravages of the land through rain, grass, and food, and also by restoring the people's spiritual separation from God (1:13) by providing the sons of Zion with a teacher of righteousness. The second liturgical *Erkenntnisformel* (3:1-4:17) is very similar; it states that the knowledge of Yahweh's dwelling in Zion is recognized as the consequence of the proto-apocalyptic Day of the Lord

[120] Sanders, *From Sacred Story to Sacred Text*, 69, 72-73.

(וְיֹדַעְתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם שֹׁכֵן בְּצִיּוֹן הַר־קָדְשִׁי 4:17a).

The second cipher in the book of Joel is stamped with the language of double-voiced speech. The use of מוֹרֶה in its present context represents a literary pun. This is the simultaneous activation of two differently derived roots from the same word. In this context the noun מוֹרֶה means both *autumn rain* and *teacher*. In the present context it has been decisively determined that the author intentionally chooses a multivalent term that signifies bi-directionally, with at least two disparate voices. This conclusion is reached through the use of the prepositional phrase לִצְדָקָה, which alludes to Hos 10:12 (where the verb itself signifies both rain and teaching: וְיֹרֶה צֶדֶק לָכֶם). When the pun is discerned, with its associated intertexts, the logic of the term's ambiguity becomes de-ciphered. The gifts of autumn rain and a teaching office become the basis upon which the sons of Zion are called to rejoice. As such they are manifestations through which Yahweh maintains his covenantal righteousness. Through this dialogized background of Israel's most recent literature, Joel re-accentuates the theological and ideological hopes of Zion's restoration.

CHAPTER FOUR

JOEL'S USE OF SCRIPTURE IN 3:1-4:21

Eschatological Announcements of Salvation in Zion at the Coming of the Day of the Lord

4.1. *Introduction to Joel 3-4*

The intertextual hermeneutics of this chapter are systemically connected with the previous one (2:18-27) through Yahweh's covenantal constituency with his people and land. This unit looks at the function of scripture's resignification from a proto-apocalyptic perspective of the DOL (4:9-17). On either side of this topic Joel inserts two eras, which are the pneumatic *Zwischenzeit* in 3:1-5 and the paradisiacal *Urzeit-Endzeit* era of Yahweh's dwelling in Zion in 4:18-21. It is within these three spheres of eschatological time that the scripture's second voice is examined.

The focus of this section is Joel's second liturgical *Erkenntnisformel* (3:1-4:17), together with the paradisiacal era which follows (4:18-21). The temple, as Yahweh's *Wohnort*, unites the two sections through the topic of the DOL. Below is an overview of the themes and structures of chs. 3-4. Exploring this material facilitates the proper understanding of the context in which Joel situates his use of scripture.

Chapter 3 marks a significant transition point in the *Jahwerede*. The function of the chronological notation (וְהָיָה אַחֲרֵי־כֵן) is to shift the focus onto the topic of the Day of Yahweh. The material that follows separates Yahweh's speech conceptually in terms of its *eschatological* horizon. Joel begins the second half of his book with a bifurcated introductory answer to the people's laments (2:18-20). This deals with the reversal of the locust and drought plagues in v. 18-19a, and also the reversal of the DOL threat in v. 19b-20. This latter topic is now taken up in 3:1 ff., which is the second *Erkenntnisformel*, bringing to a close the announcement of salvation.[1] The *Gattung* of

[1] See J. Jeremias, "Joel/Joelbuch," *TRE*, 12:93. "Die beiden Anlässe zum Fast-

this portion of the book (3:1-4:17) is properly understood to be a *Heilsankündigung*, because it pertains to the distant future.[2] The differentiation between the two types of oracles in 2:21-27 (*Heilsverheißung*) and 3:1-4:17 shows that the conjunctive formula (וְהָיָה אַחֲרֵי־כֵן) is meant to be understood as both a temporal (*Zwischenzeit*) and topical (eschatological DOL) transition point (chronoptope) in Joel's second two-staged *Erkenntnisformel*. This announcement of salvation follows with five discernible units in 3:1, 4:1-3, 4:4-8, 4:9-17, and 4:18-21.

Chapter 3 is a clearly defined unit covering three topics. The phrase: וְהָיָה אַחֲרֵי־כֵן in 3:1 functions as a chronological formula that begins the second half of Yahweh's oracle. This unit announces an eschatological *Zwischenzeit* before the Day of Yahweh, in which every member of Israelite society becomes a vessel of pneumatic revelation. The second part underscores that this pneumatological era precedes the Day of Yahweh. It is marked by cosmological portents in the sun, moon and heavens, which presage Yahweh's theophanic approach preceding the DOL.[3] The third section is centralized around a *Zitationsformel* from Obadiah, concerning Yahweh's deliverance of Zion in conjunction with a confession formula of Yahweh's name (וְהָיָה, כֹּל אֲשֶׁר־יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט).

The second unit in 4:1-3 begins with another chronological notation formula that is made to parallel the previous unit (כִּי הִנֵּה בַיָּמִים הָהֵמָּה וּבָעֵת הַהִיא). The phrase is an eschatological formula that Joel has adapted to his pneumatic *Zwischenzeit*, which deals with the time frame set out in 3:1-5. This unit describes Yahweh's gathering of the nations to Jerusalem for judgment, because of their enslavement and abuse of his people.

The third unit is an oracle against three nations in vv. 4-8. It announces the imminent destruction of Tyre, Sidon, and Philistia.

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tag in Ka 1 und 2 sind auf den ersten Blick scheinbar verschieden. In Ka 1 ist es die durch Heuschrecken und Dürre hervorgerufene Naturkatastrophe, in Ka 2 dagegen mischt sich der Aufruf zum Fasten mit einem Alarmruf angesichts eine übermächtigen Heeres, das gegen Jerusalem ziehen wird, an dessen Spitze Jahwe selber steht und das den furchtebaren „Tag Jahwes" heraufführt. Der erste Anlaß ist damit eine schon erfahrene Not, der zweite eine unmittelbar bevorstehende militärische Katastrophe. Den beiden Anlässen entsprechen die beiden Teile der heilvollen Gottesantwort." This best represents the thesis defended in this work.

[2] See Westermann, *Prophetic Oracles of Salvation in the Old Testament*, 103, 42. See also Bergler, *Joel als Schriftinterpret*, 88-89.

[3] Ahlström, *Joel and the Temple Cult of Jerusalem*, 85.

This unit is not systemically part of the DOL topic. These nations are brought into the discussion as historical models to substantiate Yahweh's grievances against the nations who have oppressed his people.

The fourth unit covers the eschatological Day of Yahweh in 4:9-17. The unit begins with a summons to battle,[4] and ends with the self disclosure oracle declaring that Jerusalem will never again be trespassed against by the nations. This liturgical formula squarely deals with what is conceptually left *implicit* in 3:1-5, namely the war waged by Gentiles against Jerusalem. The chronological time notation in 4:1 makes this clear. This period depicts the era of Israel's domination by foreign powers which ends in Yahweh's call to the nations for a holy war (4:9-17). This period is contemporaneous with ch. 3. It ends with the judgment of the nations at the Day of the Lord (4:14-15). The call for battle and the Day of Yahweh are portrayed in vv. 9-17, which culminates in the second *Erkenntnisformel* of Zion as Yahweh's dwelling place (4:17).[5]

The last chronological notation marker in the book occurs at 4:18 (וְהָיָה֩ בַּיּ֨וֹם הַה֜וּא). This brings us to the goal of Joel's eschatological prophecy. This marker informs the reader conceptually of what happens in the new era ushered in by the Day of Yahweh. Joel crescendoes the development of the Day of Yahweh motif into a proto-apocalyptic notion of Yahweh's habitation in Zion (4:21). Zion becomes the new עֵדֶן by virtue of its allusion to Gen 2:10 and Ezek 47:1-12 in v.18: וּמַעְיָ֗ן מִבֵּית֙ יְהוָ֣ה יֵצֵ֔א וְהִשְׁקָ֖ה אֶת־נַ֣חַל הַשִּׁטִּֽים. Furthermore, Joel 4:18 is also an intratextual reversal of the Eden motif first introduced in 2:3. The point of Joel's Day envisions Yahweh's habitation of Zion to bring about a return to life in the garden, where Judah's oppressors are eliminated. The proto-apocalyptic יְהוָה יוֹם becomes Joel's ideological polemic with those who seek a political means by which to establish Zion's supremacy in the Persian era.

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[4] Wolff, *Joel and Amos*, 74.

[5] For somewhat similar ideas of the presupposition of warfare signaled by the term פְּלֵיטָה see J. Jeremias, "Zur Heilswartung des Joelbuches," in *Zion Ort der Begegnung: Festschrift für Laurentius Klein zur Vollendung des 65. Lebensjahre* (BBB 60; ed. Ferdinand Hahn et al.; Bhdenheim: Athenäum Hain Hanstein, 1993), 35-45.

4.2. *Joel's Use of Scripture in 3:1-5: The Eschatological Pneumatic Zwischenzeit before the Day of Yahweh*

4.2.1. *Joel's Use of Scripture in 3:1aβ: The Outpouring of Yahweh's Spirit*

Chapter 3 continues the *Jahwerede* with the announcement of eschatological pneumatic *Zwischenzeit*. In so doing he takes up an allusion to Ezek 39:29 exactly where he incorporates a portion of the terminology from Ezekiel's *Erkenntnisformel* (39:28) for his own "two-stage self-disclosure oracle."[6] Furthermore, Joel alludes to Ezekiel's eschatological temple in 4:18. The multiplicity of links between these texts is evidence of his dependence on Ezekiel. Note the corresponding lexical agreements in Ezek 39:29: וְלֹא־אַסְתִּיר עוֹד פָּנַי מֵהֶם אֲשֶׁר שָׁפַכְתִּי אֶת־רוּחִי עַל־בֵּית יִשְׂרָאֵל נְאֻם אֲדֹנָי יְהוִה׃. Merx was among the first in the modern era to note Joel's allusion to Ezek 39:29.

> Dieser Vernichtung der Nordvölker folgt bei Ezech 39,29 die Ausgiessung des Geistes, womit 36,27 zu verbinden, nach welcher Stelle auf die Mittheilung des Geistes ein glückliches Leben im Lande der Väter folgen wird. Joel hat dieselben Züge in umgekehrter Ordnung: 3:1 steht die Geistesausgiessung, vorher das glückliche Leben im Lande ..."[7]

He is also quick to note the reversed order between the two texts, which concerns the destruction of the northern armies and the outpouring of Yahweh's spirit. However, he may have misunderstood the editorial activity of Ezekiel's text. The statement concerning the pouring out of Yahweh's spirit is meant to be understood in connection with the restoration from exile in ch. 37. This precedes the Gog unit in chs. 38-39 in the final composition of the book.[8] It is better to understand that Joel has made an expansion on Ezekiel's pneumatic outpouring. By inserting a clearly defined *Zwischenzeit*, between their restoration to the land (2:26-27) and the destruction of Gog, Joel unites his DOL motif (2:20) to Ezekiel's traditions.

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[6] See Wolff, *Joel and Amos*, 69.

[7] Merx, Prophetie, 68. Cannon, "'The Day of the Lord' in Joel," 38. Driver, *The Books of Joel and Amos*, 20. Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 197. Wolff, *Joel and Amos*, 66. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 98. Bergler, *Joel als Schriftinterpret*, 327.

[8] See Allen, *Ezekiel 20-48* (WBC 29; Dallas: Word Books, 1990), 204, 208-209.

Joel superimposes a chronology over Ezek 37-47 with the following programmatic themes: 1) The gentilicizing of the northern army, 2) The pneumatic era that precedes the destruction of the northern foe, 3) The combination of the DOL motif with northern enemy, and 4) The DOL ushers in the proto-apocalyptic era of Yahweh's *Wohnort* at the temple. Joel has synthesized his use of Ezekiel, and has integrated a chronological *Schema* to Ezekiel's eschatology through the DOL motif-complex in chs. 3-4. The prophet's dependence on Ezekiel's material points to his close association with the traditions of this priestly, ideological school and expands its horizon proto-apocalyptically.

It should be further noted that Joel creates a complex allusion by the substitution of כָּל־בָּשָׂר in place of בֵּית יִשְׂרָאֵל. The use of this phrase suggests an unparalleled universalism.[9] Contextually, however, the prophet's use of the phrase is congruent with Jer 12:12, where כָּל־בָּשָׂר refers to Judah. Rendtorff employs Zeph 3:9 in support of the universalistic meaning of כָּל־בָּשָׂר in 3:1, because Zephaniah contains the context of the DOL motif and the *Bekenntnisformel* of קרא בשם יהוה. Although one text may be absorbed by another, meaning is always *context driven.*[10] If one is to assume a universalistic interpretation of כָּל־בָּשָׂר in 3:1, then one would also assume that the nations would appear in a salvific context in 3:5. Joel's message of salvation is limited particularistically to the worshippers of Yahweh within the Israelite state. Furthermore, the context of 4:1-3 and 9-17 envisions the nations surrounding Jerusalem seeking to destroy it. Thus, כָּל־בָּשָׂר is far from a being a universalistic promise of a pneumatic outpouring. Rather, it is a promise of pneumatic empowering for those who invoke the name of Yahweh in Zion to be delivered from slaughter on the Day of Yahweh. This interpretation is in conformity with the critical message in the second half of the book (2:18-4:21) as an answer to the priests laments on behalf of the people of God (2:17).

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[9] A. R. Hulst, "Kol Basar in der priesterlichen Fluterzählung," in *Studies in the Book of Genesis* (OTS 12; Leiden: E. J. Brill, 1958), 47-49. Coggins, *Joel and Amos*, 50. R. Rendtorff, "Alas for the Day! The 'Day of the Lord' in the Book of the Twelve," in *God in the Fray: A Tribute to Walter Brueggemann* (ed. Tod Linafelt and Timothy K. Beal; Minneapolis: Fortress Press, 1998), 186-197.

[10] The approach to intertextuality taken in this work preserves the old distinction between systematics and biblical theology. This was the achievement that Gabler presented to the Altdorf theological community in 1787. It would appear that the *Sachkritik* line of distinction seems to be blurred in the case of Rendtorff. James Kern coined the term "context driven" (no bibliograhpy).

The reason that Joel changes Ezekiel's phrase עַל־בֵּית יִשְׂרָאֵל to כָּל־בָּשָׂר is to make explicit that Yahweh will pour out his spirit upon all Israel (Ezek 37:6), including their sons and daughters, young and old, and even male and female slaves. The prophet defines כָּל־בָּשָׂר contextually through his enumeration of all social and sexual classes. The limitation of the outpouring of Yahweh's spirit can be seen in the structural analysis by the repetition of the phrase אֶשְׁפּוֹךְ אֶת־רוּחִי. This phrase is used as an *inclusio* to round out the unit in v. 2bb. Having used this literary devise, Joel insures the limited application of כָּל־בָּשָׂר to all the members of the Israelite community without exception (including slaves).[11] Joel's resignification of Ezek 39:29 should be understood as a democratization[12] of Yahweh's spirit among all Israelites and their adherent slaves, rather than a universalized interpretation favored by a minority of scholars.[13]

4.2.2. *Joel's Use of Scripture in 3:1aγ-2: The Recipients of Yahweh's Spirit*

Bourke has suggested that the enumeration of the community, as Joel has laid out for us in vv. 1-2, is borrowed from Deuteronomistic passages.

> D'où vient cette intensification? Remarquons d'abord que la description de la communauté par une série de couples antithétiques, comme ici, est un trait que Joël emprunte certainement à la tradition deutéronomique (cf. Deut., V,14, 21; XII, 12, 18; XVI, 11, 14; XXXII, 25, etc).[14]

His assumptions are correct. Note the sabbath commandment in Deut 5:14: וְיוֹם הַשְּׁבִיעִי שַׁבָּת | לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתֶּךָ וְעַבְדְּךָ־וַאֲמָתֶךָ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל־בְּהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ

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[11] For a different approach see Nicholas Ho Fai Tai, "The End of the Book of the Twelve. Reading Zechariah 12-14 with Joel," in *Schriftprophetie. Festschrift für Jörg Jeremias zum 65. Geburtstag* (ed. by Friedhelm Hartenstein, Jutta Krispenz and Aaron Schart; Neukirchen-Vluyn: Neukirchener Verlag, 2004), 341-350. He understands the outpouring of Yahweh's spirit upon all flesh within the reading of the Twelve as pertaining "to the access to the canonized Pentateuch and the canonizing Prophets. This is his interpretation based on its relationship to the fate of prophecy in Zechariah (p. 349-350).

[12] Stuart, *Hosea-Jonah*, 260.

[13] This interpretation is also preserved in Acts 2. Peter's message was to Israelites and circumcised proselytes (Acts 2:11 Ἰουδαῖοί τε καὶ προσήλυτοι).

[14] Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 198.

לְמַעַן יָנוּחַ עַבְדְּךָ וַאֲמָתֶךָ כָּמוֹךָ׃. The purpose clause in v. 14 underscores that all God's people are to participate in the cultic observance of the Sabbath (לְמַעַן יָנוּחַ עַבְדְּךָ וַאֲמָתֶךָ כָּמוֹךָ׃). Rest is to be enjoyed by all. In this same manner, Joel signifies that, in the new promised eschatological *Zwischenzeit*, Yahweh's spirit will be enjoyed by all those inhabiting the Israelite community.

The prophet's insertion of וְגַם stresses the state of spiritual equality that Yahweh promises to dispense upon Israel's slave population.[15] Bourke is correct in making this same assertion:

> Notons ici que l'insistance sur la classe des servituers se retrouve dans Joël, III, 2. «Même sur les serviteurs...» Donc c'est à la recension deutéronomique plutôt qu'au passage parallel d'Exode, XX; 10, que Joël emprunte cette formula.[16]

Slaves in Judea consist of both economically depressed countrymen, as well as an element of foreign population. So in this case, the outpouring of Yahweh's spirit comes upon the least of those in Israel, and this includes the foreign slaves. This is why Joel liberally and intentionally alters עַל־בֵּית יִשְׂרָאֵל to כָּל־בָּשָׂר, so that the promise extends to all who worship Yahweh in Zion without distinction.

A further explanation must be given for the reason that Joel adds the last clause וְגַם עַל־הָעֲבָדִים וְעַל־הַשְּׁפָחוֹת, in which he deletes the personal pronouns from the terms *male* and *female slaves*. The emphasizing particle גַּם makes a dramatic contrast to the previous references, in which the personal pronouns were attached to (sons, daughters, old men, and young men). This is the same argument that Bic keenly advanced.

> „Und auch auf die Sklaven und Sklavinnen ..." Diese Angabe ist keinesfalls eindeutig. Auffallend ist, die *Slaven* und *Sklavinnen* werden so absolut, nicht durch ein Suffix etwas als „eure" angeführt. Man könnte also zunächst an die versklavten *Israeliten* denken. ... Es ist aber auch eine andere Deutung möglich, nämlich, daß es sich um Angehörige von *Fremdvölkern handelt, die sich Israel und seinem Gotte angeschlossen haben.*[17]

If the term included the personal pronouns, it may have conveyed the thought of *only* Hebrew slaves. The explanation for Joel's radical substitution of the phrase כָּל־בָּשָׂר in place of בֵּית יִשְׂרָאֵל makes

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[15] Crenshaw, *Joel*, 166.
[16] Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 198-199.
[17] Bic, *Das Buch Joel*, (Berlin: Evangelische Verlagsanstalt, 1960), 81-82.

sense if it extends even to the non-Israelites that make up the whole population of the "house of Israel." In this period, Joel does not foresee the elimination of all economic and social classes, but by his allusion, as observed from the fourth commandment, he presages a pneumatic outpouring upon all flesh within the Israelite population with no distinction. In this way, Joel's prophecy even exceeds Moses' wish in Num 11, so that it would include every person within the Israelite state.

Another aspect to be observed in vv.1aγ-2 is the effects of Yahweh's spirit upon the different social and economic classes of Israelite society. Dreams, visions, and prophecy are the spiritual gifts, which are the markings of the outpouring of Yahweh's spirit. There are two significant texts which provide a thematic link to Joel's prophecy: Numbers 11:29 and 12:6. These texts are certainly a part of Joel's thematic *Echoraum*, which supplies the thematic fulfillment to Moses' wish that all God's people are prophets and that he would put His spirit on all of them (Num 11:29).[18] Numbers 12:6 is also understood to be in the background of ch. 3. The text says, "If there is a prophet among you, I, the Lord, shall make myself known to him in a *vision*, I will speak to him in a *dream*." Joel envisions the whole Judean population without exception as a "fully authorized media of revelation."[19] The future blessing is first promised to their sons and daughters. The placement of sons and daughters first points to the next generation. The outpouring of Yahweh's spirit produces prophetic activity upon the youngest generation within the Judean community. Dreams are mentioned next to be given to the old men. Visions are to be granted to their young men. Even the servants (whether foreign or Israelite nationals) are to be endowed with Yahweh's prophetic spirit as well. This utopian view of Israelite society presupposes the deep human social desire for equality and significance. Joel's prophecy is an expression of Bakhtin's carnivalesque literary philosophy, which centers on the transformation of hierarchical social inequalities that pervade all cultures. The carnivalization of literature represents the renewal, rebirth and reformation of human organized society.

> Carnival is the place for working out, ... a new mode of interrelationship between individuals, ... freed from the authority of all hierarchical

[18] See Fishbane, *Biblical Interpretation in Ancient Israel*, 274.
[19] Prinsloo, *The Theology of the Book of Joel*, 126.

> positions (social estate, rank, age, property) ... There is a motivation during carnival time to create a form of human social configuration that 'lies beyond existing social forms.'[20]

Thus, all discrimination of race, sex, age and social distinction are fully eliminated within the Israelite community through Yahweh's pneumatic redistribution of the charismata. This is what Joel intends by his substitutional use of כָּל־בָּשָׂר. He envisions something far more extensive than Ezekiel's statement of בֵּית יִשְׂרָאֵל, which could be interpreted nebulously in a very limited sense. Joel radically and unambiguously re-orientates every strata of Israelite society to participate as fully authorized agents of Yahweh's revelation.

4.2.3. *Joel's Use of Scripture in 3:3a: The Cosmological Signs Before the Day of Yahweh*

Joel's use of the term מוֹפְתִים clearly takes up the Exodus plague motifs.[21] Whether we can locate a scriptural reference for his use of מוֹפְתִים with certainty may prove to be difficult. There are no lack of possible sources (Ps 105:5; Deut 6:22; Exod 11:9; 7:3; 4:21). Bergler has stated that, "Zwar scheint der 9x im AT belegte Ausdruck נתן מופת prophetische Sprache zu sein, [138] doch stellen gerade Dtn 6, 22; Neh 9,10 mit Jahwe als Handlungsträger (s. Jo 3,3) einen klaren Bezug zum Ex-Geschehen her."[22] His suggestion may point in the right direction, since Yahweh is the subject of נתן. With Joel's reuse of the Exodus typology of "wonders," he transforms those traditions into the DOL topic.[23] The resignification of Yahweh's great power, exerted for the purpose of freeing the Israelites from the power of the Egyptians, is now recontextualized into Yahweh freeing the Judeans from the oppression of foreign powers.

Judea was still a small province within the Persian satrapy on the western side of the Euphrates at the time of Joel (440 B.C.E. ?). As such it was indentured to the Persian Empire. The prophet chose to resignify the Exodus typology of Yahweh's wonders anew because

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[20] Bakhtin, *Problems of Dostoevsky's Poetics*, 123, 180.

[21] Wolff, *Joel and Amos*, 68. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 100. Bergler, *Joel als Schriftinterpret*, 268-273. Prinsloo, *The Theology of the Book of Joel*, 84.

[22] Bergler, *Joel als Schriftinterpret*, 270.

[23] See Fishbane, *Biblical Interpretation in Ancient Israel*, 365.

the nation was, once again, in bondage. For him, the DOL motif offered Israel fresh hope that the great God of Exodus was at work again.[24]

The cosmological portents are placed by Yahweh in the heavens and earth (v. 3aβ). In this context the mention of blood, fire, and palm tree shapes of smoke[25] are signs generally associated with the theophanic approach of Yahweh in warfare.[26] Others wish to see it referring cultically to sacrifice.[27] Since these are wonders produced by Yahweh, the idea forwarded by Leung seems to be correct. She understands these events as part of a theophanic motif. Since these signs are given by Yahweh as מֹפְתִים, it may be best to see them against the Egyptian background. Wolff correctly states, "Just as these terrors upon Egypt were signs which preceded the liberation of Israel, 'blood, fire and mushrooms of smoke,' and eclipses of sun and moon shall be signs preceding the terrible Day of Yahweh (3:4b)..."[28] Wolff's observations, therefore, square with the intertextual resignification of Joel's allusion to the Exodus motto מֹפְתִים. As such, they are manifestations that result from Yahweh's approach, and are part and parcel of the theophanic motif complex. They act as cosmic harbingers of the coming DOL.[29]

4.2.4. *Joel's Use of Scripture in 3:3b: The Terrestrial Portents*

The references to blood, fire and palm tree-like smoke recalls two images. Crenshaw intimates that Joel has borrowed this language from Ezek 38:22.[30] This deals with the eschatological battle that Yahweh wages against Gog. References to blood and fire are typi-

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[24] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 69.

[25] Kapelrud, *Joel Studies*, 139-140. See also Crenshaw, *Joel*, 167-168. The Hebrew word used is תִּימָרוֹת is from the Hebrew root word תמר meaning palm tree. The word picture describes a cloud found in the shape of a palm tree. The shape of a Phoenix *dactylifera* (date palm) is stylized by a column for the trunk (עמוד) and mushrooming out for the canopy of its crown of fronds.

[26] Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel," 179-181 and 185-186. Bergler, *Joel als Schriftinterpret*, 271-273. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 101.

[27] Kapelrud, *Joel Studies*, 139-140 and Sweeney, *The Twelve Prophets: Volume One, Hosea, Joel, Amos, Obadiah, Jonah*, 175. Sweeney also sees this imagery as relating to the battles associated with the DOL mentioned in ch. 4.

[28] Wolff, *Joel and Amos*, 68.

[29] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 100.

[30] Crenshaw, *Joel*, 168.

cal signs of a theophany.[31] This aspect is especially important to Bourke's analysis of the passage:

> Dans la deuxime section certains éléments nouveaux entrent dans la description de la théophanie, en élargissant son horizon et lui prêtant une nouvelle signification. Aux ténèbres du Jour sont ajoutés «Sang et feu et colonnes de fumée» (III, 3) (2). Pris ensemble, ces prodiges ne manquent pas de nous rappeler les plaies d'Égypte et l'Exode..[32]

The last phrase in v. 3b (תִּימֳרוֹת עָשָׁן׃ *palm tree shapes of clouds*) is highly unusual. Joel's use of this phrase represents an intertextual *tour de force,* through a bold transformation of Solomon's wedding processional, as part of Yahweh's cosmic disturbances signaling his approach. The editor of the Song depicts the procession of Solomon's regal carriage, in its approach from the wilderness, marked by the palm tree type dust cloud (כְּתִימֳרוֹת עָשָׁן) that is created by the entourage of the king and his mighty men (גִּבֹּרִים). By Joel's use of this term, he adapts the dust cloud imagery into a global arena as a portent of Yahweh's kingly approach accompanied by his heavenly host in the DOL (4:11b). The *hieros gamos* nature of the DOL is developed later in the apocalyptic literature of the NT.[33] One should note that Song 3:6-8 contains the only other use of the phrase as it is found in Joel.

As far as the dating of the Song of Songs, Murphy places it within the Persian era, but notes that its formation has been compiled over centuries. Others place it during the fifth or fourth centuries.[34] Concerning the issue of literary borrowing, the allusion only works in one direction, and that is from Canticles to Joel. This is determined by the reasonableness of the contexts. If Canticals has been written in the early Persian era, there is ample opportunity to see Joel's appropriation and resignification of the term תִּימֳרוֹת עָשָׁן.

The allusion to the 60 mighty men from Solomon's entourage

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[31] See Allen, *Ezekiel 20-48* (WBC 29; Dallas: Word Books, 1990), 207.

[32] Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 26.

[33] Its association is highly suggestive especially in light of Rev 19 and its combination of the wedding motif with the DOL.

[34] Roland E. Murphy, *The Song of Songs: A Commentary on the Book of Canticles or The Song of Songs* (Hermeneia; Minneapolis: Fortress Press, 1990), 3-7. E Sellin–G. Fohrer, *Introduction to the Old Testament (*Initiated by Ernst Sellin and revised and rewritten by Georg Fohrer, trans. David Green; Nashville: Abingdon, 1968), 303. Gordis dates 3:6-11 to the oldest unit of the corpus. Robert Gordis, *The Songs of Songs and Lamentations: A Study, Modern Translation and Commentary* (New York: Ktav, 1974), 56.

are now transposed into those who wield the sickles in 4:13 (inferred from 4:11b). Yahweh is also perceived as the king who is approaching Jerusalem in the DOL (4:16-17). The dust imagery has been transformed into a global cosmic signal for the approaching DOL.

4.2.5. *Joel's Use of Scripture in 3:4: The Celestial Portents*

Joel has most likely taken his phraseology of the sun's darkening from Isa 13:10. The moon being turned to blood stems from the Exodus plague. Note Exod 7:20b: וַיֵּהָפְכוּ כָּל־הַמַּיִם אֲשֶׁר־בַּיְאֹר לְדָם. This is the only other place where the verb הפך is used with the term *blood*, along with its preposition ל + דם. This has been rightly noted by Kapelrud, Allen, and Bergler.[35] Again, Joel is appropriating the Exodus narrative. His resignification of the Exodus motif is now applied astronomically to the moon to denote the ominous end of existence.[36]

The major shift in the DOL motif in chs. 3-4 is a move away from an historical and local account to an eschatological and global resignification. The shift takes place on the basis of the people's plea to Yahweh to spare the nation (2:12-17). Yahweh's favorable answer in 2:18 ff has reversed the original intent of the DOL. The military threat against them has now been altered so that the DOL is an act of deliverance for those who call upon the name of Yahweh.[37] Chapter 3 speaks of imminent signs of the coming DOL. These are said to be cosmic in scope, and represent upheavals caused by the approach of Yahweh. This aspect of the development of the Day of Yahweh, on this side of 2:18, is imperative to understanding Joel's use and transformation of his *Hauptbegriff* (DOL). In 2:1-11, the nations are prefigured to defeat Judah and Jerusalem, but after Yahweh's favorable answer, the nations are now presaged to be defeated on the DOL (chs 3-4).

Since vv. 3-4 represent a *Ringkomposition* (A-B-B-A)[38] of the מוֹפְתִים that Yahweh authors, it seems best to take this material as a

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[35] Kapelrud, *Joel Studies*, 141. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 101. Bergler, *Joel als Schriftinterpret*, 269.

[36] Bergler, *Joel als Schriftinterpret*, 270.

[37] This is Jeremias' assertion as well. Das Joelbuch hofft auf eine Rettung ganz Israels am Tag Jahwes; zu diesem Zweck ist es geschrieben. Jeremias, "Zur Heilswartung des Joelbuches," 42.

[38] Dahmen, "Das Buch Joel," 84.

theophanic re-description of what Joel portrays in 2:2 and 2:10-11. This is confirmed by the *intratextual* allusion of the day's frightfulness (לִפְנֵי בּוֹא יוֹם יְהוָה הַנּוֹרָא וְהַנִּפְלָא 3:4 / כִּי־גָדוֹל יוֹם־יְהוָה וְנוֹרָא מְאֹד 2:11). Its purpose is meant to be echoed for comparison. The transformation of the DOL motif, from 2:2-11, has two aspects to be noted: First, the historical nature of the DOL and second, a metaphorical nature of the theophanic description.[39] In 3:3-4 the Day of Yahweh is to be understood in an proto-apocalyptic sense and the theophanic description as literal.[40] These events or wonders signal Yahweh's approach to judge the world, and are precursors of the DOL. Yahweh's מוֹפְתִים, through the media of the celestial arena, are meant to function as universal portents of the approaching DOL.

4.2.6. *Joel's Use of Scripture in 3:5a: Deliverance Promised for Those Who Call upon the Name of Yahweh*

There are two principle passages that need to be explored when ascertaining Joel's appropriation in 3:5a: וְהָיָה כֹּל אֲשֶׁר־יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט. Compare the following texts:

Ps 116:4 וּבְשֵׁם־יְהוָה אֶקְרָא אָנָּה יְהוָה מַלְּטָה נַפְשִׁי׃
Zeph 3:9 כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם יְהוָה לְעָבְדוֹ שֶׁכֶם אֶחָד׃

Joel's striking similarities to Ps 116:4 are impressive, and contain the complete liturgical phrase קרא בשם יהוה plus the verb מלט. The lexical agreements are not the only parallels that this psalm offers. The phrase occurs again in v.13 (כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יְהוָה אֶקְרָא׃), no longer as a prayer of lament, but as a confessional vow of salvation.[41] The psalm again takes up the phrase in v.17 (לְךָ־אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם יְהוָה אֶקְרָא׃) in connection with a

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[39] Joel adapted the metaphorical theophanic account to his threatened DOL in ch. 2 (c. f. Isa 13). See Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel," 172.

[40] See also Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 195. Mais d'où provient cette eschatologie? D'abord Joël a transprosé le thème du Jour de Yahvé du plan historique au plan eschatologique. Nous l'avons déjà vu. Prinsloo, *The Theology of Joel*, 85. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 100. Crenshaw, *Joel*, 49-50, 171. Barton, *Joel and Obadiah*, 61. Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel," 172-174.

[41] Allen, *Psalms 101-150*, 114 ff. Gerstenberger, *Psalms, Part 2, and Lamentations* (FOTL 15; Grand Rapids: Eerdmans, 2001), 291-297. Kraus, *Psalms 60-150*, 384-389.

prayer of thanksgiving in the temple courts (vv. 18-19). The use of this phrase three times in Ps 116, in conjunction with its use at the temple, offers Joel a ready-made statement of salvation. Note that the psalmist offers praise to Yahweh for saving his soul from death (אֲפָפֻונִי חֶבְלֵי־מָוֶת v. 3). The following verse appeals to Yahweh's gracious character (חַנּוּן יְהוָה וְצַדִּיק וֵאלֹהֵינוּ מְרַחֵם: v. 5). Joel calls for the people to repent, based on Yahweh's attribute formula (2:13), and now is declaring an announcement of salvation for those who call upon the name of Yahweh. Thus, Joel leans primarily on Ps 116:4 for his phraseology of deliverance.

The expression, קרא בשם יהוה, also occurs in Zeph 3:9. This liturgical formula is based on a salvific DOL motif. Joel uses these combined sources for his expression of the idiom קרא בשם יהוה. Joel's resignification severely limits Zephaniah's universalism to a particularistic application.

4.2.7. *Joel's Use of Scripture in 3:5b: Zion as the Locus of Deliverance*

It has been observed by numerous scholars that Joel has made a formal reference to Obad 17 by the phrase כַּאֲשֶׁר אָמַר יְהוָה.[42] This is the only place in the book of Joel where there is a *Zitationsformel*.[43]

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[42] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 102. Fishbane, *Biblical Interpretation in Ancient Israel*, 479 n. 54. Crenshaw, *Joel*, 169. Wolff, *Joel and Amos*, 68. Bergler, *Joel als Schriftinterpret*, 301-304. Dahmen, "Das Buch Joel," 85. Sweeney, *The Twelve Prophets: Volume One Hosea, Joel, Amos, Obadiah, Jonah*, 176. Coggins, *Joel and Amos, 52*.

[43] Wolff is incorrect when he understands that the phrase וְגַם־עַתָּה נְאֻם־יְהוָה in 2:12aα refers to a quotation from tradition. Wolff, *Joel and Amos*, 48. Another issue to underscore at this point is how do we understand Joel's use of scripture? Wolff and Jeremias are correct when they say that Joel shall not be understood as a *Schriftinterpret* but as a learned prophet because it can give the wrong idea of how Joel uses scripture. If Joel is to use scripture as he has done here with reference to Obad then indeed Joel will be considered a Schriftinterpret (see Bergler, *Joel als Schriftinterpret*, 300). But this is the only time Joel actually interprets scripture with any idea according to its historical exegesis. Most of the time his allusions are for the purpose of layering a theological motif upon his presentation or he is fond of creating reversals with his allusions as with the Exod material or his famous motto inversion of the plowshare from Mic/Isa. It is one thing to use scripture through allusion and echo and it is quite another thing to interpret scripture. This is the thesis of Benjamin Sommer and his gentle correction to Fishbane concerning the term "biblical exegesis" which is really "biblical allusion and echo." See B. Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40-66* (Stanford: Stanford University Press, 1998). It seems as though Bergler entitled his work from Joel's citation of Obad 17a (300). "Er ist Schriftinterpret, 'Erfüllungsgehilfe', und doch

What most scholars miss is that Joel is not only appropriating from Obadiah but also Isaiah 37. His midrashic complex is a citation of at least two sources. This assertion is confirmed by the expansion of the citation of Obad 17, including the reference to Jerusalem (וּבִירוּשָׁלִַם). Joel is combining both Obadiah's Zion tradition and another from Isaiah. After Joel's citation of this midrashic complex, he also alludes to Obad 14. Note the following correspondences between these verses and Joel:

Obad 17 וּבְהַר צִיּוֹן תִּהְיֶה פְלֵיטָה וְהָיָה קֹדֶשׁ וְיָרְשׁוּ בֵּית יַעֲקֹב אֶת מוֹרָשֵׁיהֶם׃
Obad 14 וְאַל־תַּעֲמֹד עַל־הַפֶּרֶק לְהַכְרִית אֶת־פְּלִיטָיו וְאַל־תַּסְגֵּר שְׂרִידָיו בְּיוֹם צָרָה
Isa 37:31 וְיָסְפָה פְּלֵיטַת בֵּית־יְהוּדָה הַנִּשְׁאָרָה שֶׁרֶשׁ לְמַטָּה וְעָשָׂה פְּרִי לְמָעְלָה׃ 32 כִּי
מִירוּשָׁלַ͏ִם תֵּצֵא שְׁאֵרִית וּפְלֵיטָה מֵהַר צִיּוֹן קִנְאַת יְהוָה צְבָאוֹת תַּעֲשֶׂה־זֹּאת׃

What these references show are their allusions to a deliverance motif pertaining to Zion (except Obad 14). The reference in Obad 14 contains the term שְׂרִידָיו, which Joel uses to promise Yahweh's acceptance and survival of those escaping the battlefield. Joel refers to three substantial issues in Obad 17. The first deals with the Zion traditions to which Joel is greatly indebted.[44] The second is the DOL motif which Obad 17 shares with Joel.[45] The third concerns the interpretation of the last part of the verse (וּבַשְּׂרִידִים אֲשֶׁר יְהוָה קֹרֵא׃). The problem is textual in nature, because the last clause seems to be oddly constructed, and has quite a varied history of interpretation.[46]

Obadiah declares that the DOL is near—against all nations, but it is explicitly directed against Edom (Obad 15). This prophet speaks of Zion's deliverance, and that its saviors will maintain Yahweh's

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zugleich Prophet., der mit seiner JJ-Rede neues Hoffnungs- und Verheißungsgut prägt. Der Schriftinterpret Jo stellt nur eine weiteren Markstein in dieser Tradierungs- und Erfüllungskette dar. This is one of the few places where Bergler actually explains why he considers Joel to be a scripture interpreter, but Joel, as a whole, is not a scripture interpreter. In fact, he is not interested in interpreting scripture, except here. Joel mainly appropriates scripture and resignifies it for his own purposes to mix and build up his motifs from authoritative traditions known to him and his contemporaries.

[44] See B. C. Ollenberger, *Zion: The City of the Great King* (JSOTSup 41; Sheffield: JSOT Press, 1987), 14. J. Levenson, *Sinai and Zion: An Entry in the Jewish Bible* (Minneapolis: Winston Press. 1985), 104 ff. Donald E. Gowan, *Eschatology in the Old Testament* (Philadelphia: Fortress Press, 1986), 7. (Ps 46; 48; 76; Isa 2:1-4; 4:1-6; 28:16; 14:32; 30:19-26; 37:32; Jer 3:1 ff Amos 9:11).

[45] See Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 102.

[46] See Barthélemy, *Critique textuelle de L'Ancien Testament: Tome 3. Ézéchiel, Daniel et les 12 Prophètes* (OBO 50/3; Fribourg Suisse: Editions Universitaires, 1992), 638.

Israel, who are in the Diaspora. Bergler understands that since the noun עבדים in v. 2 does not have the suffixed personal pronoun (עַבְדֵיכֶם), it is to be understood as the Jewish slaves in the Diaspora.[53] Admittedly, the last part of the verse seems to have suffered from its awkward reading much as Obad 17-18.[54]

Allen and Wolff understand that פְּלֵיטָה and שָׂרִיד are often paired together as those who escape or survive warfare (Obad 14; Lam 2:22; Jer 42:17; 44:14 Josh 8:22).[55] This represents the most logical connotation to which שרידים refers. The context does not allow the logical connection of the שרידים to the עבדים as Bergler proposes, nor is v. 5bb a summoning of Gentiles by Yahweh as Jeremias states.

Joel's last clause וּבַשְּׂרִידִים אֲשֶׁר יְהוָה קֹרֵא is most likely influenced by the reference to Obad 14 (וְאַל־תַּעֲמֹד עַל־הַפֶּרֶק לְהַכְרִית אֶת־פְּלִיטָיו וְאַל־תַּסְגֵּר שְׂרִידָיו בְּיוֹם צָרָה:), where the fleeing Judeans (פְּלֵיטָה and שָׂרִיד) are cut off in the events of 586 B.C.E. by the Edomites. Joel palindromatically appropriates the term שָׂרִיד and applies it to the survivors depicted in his DOL presentation in 3:5bβ. Thus, Joel reverses the outcome of the survivors; they are not cut off, but form a *Neugemeinde* on mount Zion.

The *sachkritische* elements that are attached to the terms פְּלֵיטָה and שָׂרִיד are those that deal with warfare. This is seen in the passages where Joel appropriates the Zion motif in Obad 14, 17, Isa 4:2 ff., and 37:32. Thus, it is fairly safe to say that Joel's use of these terms deals with the battle motif that leads up to, and ends with, the DOL. The resignification of Zion's שרידים are no longer singled out for eradication by the enemy, but are called by Yahweh to enjoy his deliverance on Mount Zion. This represents another example of Joel's use of intertextual reversals.

Verse 5a speaks of those who have escaped the warfare outside

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[53] Bergler, *Joel als Schriftinterpret*, 302-303.

[54] Sellin and Allen have noted this difficulty and have smoothed out the reading so as to create a synonymous parallelism כִּי בְהַר־צִיּוֹן תִּהְיֶה פְּלֵיטָה כַּאֲשֶׁר אָמַר יְהוָה וּבִירוּשָׁלַם בַּשְּׂרִידִים אֲשֶׁר יְהוָה קֹרֵא:. No doubt this is a very good reconstruction if there was a question of haplography involved. It makes the best sense logically, stylistically, and euphonetically. The LXX (εὐαγγελιζομενοι) also noted this difficult reading and read וּמְבַשְּׂרִים as if it were וּבַשְּׂרִידִים. See discussion in Wolff, *Joel and Amos*, 57. Sellin, *Das Zwölfprophetenbuch* (KAT 12/1; Leipzig: A. Deichertsche, 1930), 171.

[55] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 97. Wolff, *Joel and Amos*, 68. Especially see Kapelrud, *Joel Studies*, 142-143.

promise to spare Jerusalem from the Assyrian monarch (Sennacherib ca. 701 B.C.E.) is an appropriate intertext for developing the motif complex of Zion's deliverance. These texts, along with Obadiah, confirm the theological meaning of פְּלֵיטָה in Joel. The *escaped ones* are those who survive the warfare against Zion on the DOL.

Bakhtin's work on double-voiced discourse shows that one appropriates "*another's speech in another's language*."[49] Thus, Joel takes *another's speech* (his antecedent sources) into *another's language* (his own recontextualized proto-apocalyptic DOL). Joel's use of Obadiah's Zion theology, as it is tied to the DOL motif, has been clearly resignified as shown above (global aspect stressed and the local aspect minimized, the apocalyptic stressed and the historical absent). Joel has also envisioned a pneumatic *Zwischenzeit* which clearly distinguishes his overall perspective. Bergler is correct in stating that Joel makes an interpretation of Obad 17 (כַּאֲשֶׁר אָמַר יְהוָה).

It should be noted that at the beginning of Bergler's work he asks the question "—die hinter der Botschaft stehende Person Joels: War er mehr Schriftprophet oder Schriftinterpret?"[50] One finds that he finally answers this question when he comes to 3:5. His understanding of Joel as a *Schriftinterpret* does not accurately describe the method of Joel's use of scripture/tradition. It has been shown that Joel is not to be viewed as a *Schriftinterpret* or a *Erfüllungsgehilfe*, but as an *appropriator* and *resignifier* of scripture.[51] Joel 3:5 is the only verse in the book where there is a formal citation of another scriptural reference with an interpretation. Therefore, this verse does not provide the necessary criteria upon which to make a definitive statement concerning the manner in which Joel consistently uses the scriptural tradition.

Both Bergler and Jeremias read Joel 3:5bb (וּבַשְּׂרִידִים אֲשֶׁר יְהוָה קֹרֵא:) as a syntactically separate and independent clause from the first part of the verse. For Jeremias, the שׂרידים are those of the Gentiles whom Yahweh calls,[52] and for Bergler, the שׂרידים = the עבדים of

[49] Bakhtin, *The Dialogic Imagination*, 324.

[50] Bergler, *Joel als Schriftinterpret*, 30.

[51] Bergler, *Joel als Schriftinterpret*, 300, 305. The main function of scripture in Joel is characterized by appropriation and resignification. The function of scripture is best understood through interextuality and comparative midrash. This is based on the fundamental fact that there is no biblical book whose purpose is to exegetically interpret another writing in scripture. Biblical intertextuality seeks to discern the *use* and *function* of scripture in order to understand its *nouvelle articulation*.

[52] Jeremias, "Zur Heilswartung des Joelbuches," 43-45.

Israel, who are in the Diaspora. Bergler understands that since the noun עבדים in v. 2 does not have the suffixed personal pronoun (עַבְדֵיכֶם), it is to be understood as the Jewish slaves in the Diaspora.[53] Admittedly, the last part of the verse seems to have suffered from its awkward reading much as Obad 17-18.[54]

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[55] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 97. Wolff, *Joel and Amos*, 68. Especially see Kapelrud, *Joel Studies*, 142-143.

of Jerusalem. The latter half of the verse deals with the Judeans, whom Yahweh calls. These are the survivors who presumably inhabit the rest of the countryside, or may even be those in exile. It does seem reasonable that these groups are to be distinguished from one another, based on the different subjects of the verb קרא.[56] In this manner, the focus of v. 5 consists in the creation of a new *Gemeinschaft* in Zion, which is pneumatically empowered to call upon the name of Yahweh.

4.3. *Joel's Use of Scripture in 4:1-3: Yahweh's Judgment of the Nations for Their Enslavement of Israel*

4.3.1. *Joel's Use of Scripture in 4:1: Chronological Notation of Jerusalem's Eschatological Restoration*

There are a few scriptural references that contain similar chronological notations as in Joel 4:1, which are all eschatologically oriented (Jer 33:15, 50:4, 20 and Zeph 3:20). The three accounts in Jeremiah contain the exact phrase as it is found in 4:1. Both Jer 33:15 and Jer 50:4 concern the regathering of Judah and Jerusalem. The phrase אָשׁוּב אֶת־שְׁבוּת in Jer 33:11 occurs in a context where Yahweh raises up a Davidic scion to bring about the promised restoration. The account in Jer 50:4 refers to the initial return from captivity in the events following 539 B.C.E. More promising is the account in the book of Zephaniah. It not only contains the double chronological notation, but it also mentions the promise of restoring the fortunes of Zion with the motif of the DOL.[57] Note the passage below and the corresponding parallels that 4:1 appropriates:

Zeph 3:20 בָּעֵת הַהִיא אָבִיא אֶתְכֶם וּבָעֵת קַבְּצִי אֶתְכֶם כִּי־אֶתֵּן אֶתְכֶם לְשֵׁם וְלִתְהִלָּה בְּכֹל עַמֵּי הָאָרֶץ בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם אָמַר יְהוָה׃

First, Joel frames Zephaniah's language so that it is structurally connected to 3:1-5 by the preposition כִּי. This preposition forms a resultant or consequence clause (כִּי הִנֵּה בַיָּמִים הָהֵמָּה וּבָעֵת הַהִיא) for the events described in 3:1-5.[58] The DOL motif in 3:3-4 and the

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[56] Crenshaw, *Joel*, 170.

[57] Wolff, *Joel and Amos*, 76. He sees that Joel expresses the hopes of Judah's restoration in texts such as Zeph 3:20 and Ezek 39:25.

[58] Sweeney, *The Twelve Prophets: Volume One, Hosea, Joel, Amos, Obadiah, Jonah*, 176.

image of warfare that is connected to the terms פְּלֵיטָה and שָׂרִיד in the Zion motif of 3:5 are now brought into sharper focus with Yahweh's judgment of the nations for their enslavement of Israel in 4:1-3. Joel's use of Zephaniah conforms largely to the way that it is intended in that book. Judah and Jerusalem's fortunes (or better yet captivity)[59] are restored as a result of Yahweh's judgment by means of the DOL. Joel focuses first on the positive nature of the DOL and its consequences for Judah and Jerusalem in v. 1. He does not return to this topic until 16b ff. The chronological formula places the events of this chapter synchronously together with the 3:1-5. However, the restoration of Judah and Jerusalem has to be observed as the subsequent result of the divine judgment by means of the DOL.

This lead to an important observation in the use of this phrase שׁוּב שְׁבוּת. Merx had noted that Joel, in the postexilic era, was not able to perceive the restoration of Israel from prophetic scriptures, which typically expected the hegemonic rule of a Davidic king to accompany the promised return from exile.

> Versuchen wir man, ob wir eine Lösung dieser gehäuften Schwierigkeiten finden, welche uns bisher entgegengetreten sind wenn wir von der oben begründeten Voraussetzung ausgehen, dass Joel nach 500, genauer nach 445 schrieb, dass er die Worte der alten Propheten studiert hatte und kannte, sowie dass er in der Wiederherstellung Judea nach Zerubabel, Ezra und Nehemiah keine vollgütige Erfüllung der alten Weissagungen anerkennen konnte.[60]

Joel found the key to his problem in the book of Zephaniah. The restoration and captivity of Judah was to be resolved through the incipient apocalyptic DOL. The vast amount of prophetic promises pledged to the returnees of the exile never transpired in his generation. Joel was convinced that Yahweh's intervention in history was the answer. In this manner, Joel adapted the promise of Zephaniah's restoration of Zion.[61] The major difference between Joel and Zephaniah was the former's focus on the particularism of Israel and the addition of a *Zwischenzeit* of pneumatic activity among

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[59] This is probably a better translation than the common rendition "to restore the fortunes" on account of the context of slavery. See Sweeney, *The Twelve Prophets: Volume One, Hosea, Joel, Amos, Obadiah, Jonah*, 177.

[60] Merx, *Prophetie*, 42 see also 30-31.

[61] Wolff, *Joel and Amos*, 12-13.

the community of the house of Israel including *foreign slaves.*

4.3.2. *Joel's Use of Scripture in 4:2: Yahweh Presides as Judge in the Valley of Jehoshaphat*

Allen notes that the divine gathering of the nations for judgment is a tradition that Joel has developed from Zeph 3:8.[62] This conclusion is highly suggestive, since he has just utilized Zephaniah's promise of Zion's restoration (3:20) in the preceding verse, as well as particularizing his universal *Bekenntnisformel* (קרא בשם יהוה) in 3:5a. The gathering of the nations is cryptically located in the Valley of Jehoshaphat (אֶל־עֵמֶק יְהוֹשָׁפָט). This is an intertextual echo of a known tradition, which is later recorded in 2 Chr 20 (Jehoshaphat is granted a military victory in what became known as the Valley of Blessing). Joel does not echo this tradition for its geographical information, but for its theological refraction and especially for the pun on the divine name. Allen is correct in noting that the phrase אֶל־עֵמֶק יְהוֹשָׁפָט is "... intended as a theological symbol rather than a topographical identification ..."[63] The prophet's use of this type of language is another case of intentional ambiguity.[64] It underscores the claim that this is a known tradition, even though it is later codified by the Chronicler.

This cipher (עֵמֶק יְהוֹשָׁפָט) functions in at least three different ways. First, it recalls the events that take place in the Valley of *Beracah*/ Blessing, which is associated with the traditions of King Jehoshaphat (2 Chr 20:26). Intertextually, this reminds Joel's readers that the battle belongs to the Lord. The nations (2 Chr 20:15) represent a great multitude too vast to overcome; the Judeans only need to call upon the name of Lord (3:5). The allusion also recalls the spoils of war on account of which the Judeans will bless the name of Yahweh. Bergler also makes Joel's connection to 2 Chr 20, where he points to the people's response of praising Yahweh in 2:26.[65] Its second function is of the phrase is its paronomastic signification. The name Jehoshaphat means *Yahweh is judge.* In this manner, it is a perfect description of Yahweh's role as judge of the nations on the DOL.

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[62] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 108-109.

[63] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 109.

[64] His other examples of words that have intentional multivalent meanings are the terms "Valley of decision," "the Northerner," and "early rain."

[65] Bergler, *Joel als Schriftinterpret*, 102.

This allusion is obviously intended to be understood through the play on words, because nowhere else in the OT does the phrase *Valley of Jehoshaphat* appear. In this way, the eschatologial term corresponds to the thematic midrash on Yahweh' great victory over Judah's enemies later recorded in the traditions of 2 Chronicles. The third way that the toponym functions is as a cipher for the land of Israel itself.[66] Since there is no *Valley of Jehoshaphat*, as Allen has mentioned, it must point to some place of battle in Israel. The prophet declares that it is Yahweh's intention to gather all nations to Jerusalem (4:2).

There is also a connection between Joel 4:2 and Ezek 38:22: 22 וְנִשְׁפַּטְתִּי אִתּוֹ בְּדֶבֶר וּבְדָם וְגֶשֶׁם שׁוֹטֵף וְאַבְנֵי אֶלְגָּבִישׁ אֵשׁ וְגָפְרִית אַמְטִיר עָלָיו וְעַל־אֲגַפָּיו וְעַל־עַמִּים רַבִּים אֲשֶׁר אִתּוֹ: The references to blood and fire in 3:3 are part of Yahweh's מוֹפְתִים, which are most likely influenced by Ezek 38:22. Joel now appropriates the same *niphal* construction of שׁפט, which is also part of the Gog text of Ezek 38. Note the close lexical agreement between the use of this verb in Joel 4:2 וְנִשְׁפַּטְתִּי עִמָּם שָׁם and above in the reference to Ezek 38:22 וְנִשְׁפַּטְתִּי אִתּוֹ. The contexts of both passages deal with a northern threat in an eschatological battle. Both note that Yahweh judges these gathered northern hordes in the land of Israel. Merx and Wolff have noted Joel's reapplication of this tradition.[67] The prophet has already alluded to the northern foe in 2:20 and Yahweh's promised destruction of it. Therefore, since the lexical terms are identical and the enemy has been described as the *Northerner* in 2:20, an intertextual connection is sustainable based on strong thematic links.

4.3.3. *Joel's Use of Scripture in 4:3: The Indictment of the Nations for the Enslavement of Yahweh's People*

Some scholars have noted that Joel 4:3 echoes Obad 11.[68] There are only two other places in the OT where the verb ידד is used. Both Nah 3:10 and Obad 11 are very similar to this passage. The context of Nahum's prophecy concerns the Assyrian captivity of Egypt's nobles, therefore, Joel's dependency on this text is unlikely.

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[66] This becomes clear in 4:12 as well.

[67] Merx, *Prophetie*, 42 see also p. 66. Driver, *The Books of Joel and Amos*, 21. Wolff, *Joel and Amos*, 77.

[68] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 108-109. Bergler, *Joel als Schriftinterpret*, 305.

The account in Obadiah concerns Jerusalem's captivity in 586 B.C.E. and fits the present context perfectly.[69] Note the corresponding parallels in Obad 11: v.11 בְּיוֹם֙ עֲמָדְךָ֣ מִנֶּ֔גֶד בְּי֖וֹם שְׁבוֹת֣ זָרִ֑ים חֵיל֗וֹ וְנָכְרִ֛ים בָּ֥אוּ שַׁעֲרוֹ֖ וְעַל־יְרוּשָׁלַ֣͏ִם יַדּ֔וּ גּוֹרָ֖ל גַּם־אַתָּ֥ה כְאַחַ֖ד מֵהֶֽם׃. The casting of the lot for Jerusalem in Obadiah echoes the statement found in Joel. He finds in Obadiah the crime of the enslavement of his people in 586 B.C.E. as an example for his indictments against the nations, which points out their culpability for judgment in the eschatological DOL.

Both Bergler and Sweeney have observed that Obad 16 mentions the drinking that takes place in 587 B.C.E. on Yahweh's holy mountain. They understand that this passage is designed to evoke a creative influence through which Joel depicts the nations selling a girl for wine.[70] Coggins thinks that their claim is too tenuous,[71] but Joel's statement may reflect some other oral tradition, which is no longer preserved.

4.4. *Joel's Use of Scripture in 4:4-8: Yahweh's Special Punishment of Tyre, Sidon, and Philistia*

4.4.1. *Introductory Comments to 4:4-8*

Allen's comments on this section deal with the historicality of Tyre, Sidon, and Philistia, which takes place around the time of the Babylonian conquest.[72] These are specific examples of international crimes committed against God's people.[73] In this manner, the unit reflects the crimes mentioned in Amos 1:6-10 that also mentions Tyre and

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[69] Bergler, *Joel als Schriftinterpret*, 305. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 110.

[70] Bergler, *Joel als Schriftinterpret*, 305. Sweeney, *The Twelve Prophets: Volume One Hosea, Joel, Amos, Obadiah, Jonah*, 178.

[71] Coggins, *Joel and Amos*, 55.

[72] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 111. See also Nogalski who takes the view of Allen: Nogalski, *Redactional Processes in the Book of the Twelve*, 28-30.

[73] Joel singles out these historical crimes as examples of why Yahweh will bring the DOL on all nations. These crimes, committed in the past, cannot be used to determine the identification of the *Northerner*.

Philistia (Gaza). It may serve intertextually to echo the judgments on those nations.[74]

This unit (4:4-8) shares with the previous one the topic of slavery, and the scattering of Yahweh's people among the nations. This issue was obviously of great concern to both Joel and his community in the mid 5th century B.C.E.[75] The key to understanding this unit is found in vv. 7-8, which places Yahweh's activity in Joel's own time (הִנֵּנִי מְעִירָם v. 7). These events bring about the reversal of fortunes for Tyre and Sidon, which culminates in the rise of the Grecian empire.[76] In this vein, the judgments are not *sui generis* with Joel's DOL motif. All of the other units within this self-disclosure oracle (3:1-4:17) fall broadly into the genre of the *Heilsankündigungen* for Judah. This unit is an oracle against the nations with *imminent* implications. It continues the *Jahwerede* and so it should not be considered extraneous to the unit (*ein Nachtrag*).[77] Verses 4-8 are dependent on Obadiah intertextually. This suggests that the unit is ultimately the product of those responsible for crafting the book (be it Joel or his disciples), rather than an addition by later scribal activity.

4.4.2. *Joel's Use of Scripture in 4:4bβ: Yahweh's Threat of Retribution*

This verse contains an allusion to the traditions associated with Jehoshaphat's victory in 2 Chr 20:11. The correspondences between these two accounts occur with the phrase גמל על. In 2 Chr 20:11-12 the king prays to Yahweh that he might judge this great multitude of people coming against them, "Behold they are recompensing us, by coming to drive us out from your possession which you have caused us to possess."

This allusion is sandwiched between the two statements of the *Valley of Jehoshaphat*.[78] Yahweh is implored to judge those nations because they are seeking to recompense his people. A close similarity

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[74] Sweeney, *The Twelve Prophets: Volume One, Hosea, Joel, Amos, Obadiah, Jonah*, 178.

[75] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 114. Sweeney, *The Twelve Prophets: Volume One, Hosea, Joel, Amos, Obadiah, Jonah*, 177.

[76] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 114. *Contra* Bergler, *Joel als Schriftinterpret*, 310.

[77] See Wolff, who considers this unit as a later addition. Wolff, *Joel and Amos*, 77.

[78] Whether or not the book was even finalized before the time of Joel.

exists in all of ch. 4, with the nations seeking to drive God's people out of their land. The lexical agreement and previous use of these traditions in Joel may provide a link between the texts, as well as an echo of the hostility of the nations against Judah. This unit also intratextually echoes the thoughts of the nations ruling over God's people, and promises an imminent reversal of their fortunes.

4.4.3. *Joel's Use of Scripture in 4:4bδ and in 4:7b: Yahweh's Law of Equal Punishment*

Joel's allusion to the principle of *ius talionis* in vv. 5 and 7, through the expression שׁוב גמול בראשׁ "to return a recompense upon the head" is an idiom appropriated from Obad 15. Driver long ago pointed out Joel's use of Obad 15 in 4:4.[79] The prophet's use of the oath of retaliation (*ius talionis*) seems most reasonable due to the strong lexical agreement between these passages, and in light of the other appropriations from this book. Joel's resignification of Obad 15 shows how Yahweh executes exact equal retribution upon the nations. The function of Joel 4:4-8 serves to build up the motif of Yahweh's judgment of the nations, but it clearly does not fall into Joel's DOL motif. This passage is a special case of divine retribution which Joel introduces by the particle of emphasis (וְגַם).[80] The psyche of the postexilic community has been deeply impacted by its children being sold on the slave block.

4.4.4. *Joel's Use of Scripture in 4:8b: The* Schlussformel *of Retribution*

Both Bergler and Sweeney have noted that Joel rounds off his OAN pericope with a divine attestation formula.[81] This is most likely a conscious imitation of the same authorization statement in Obad 18. The purpose of this is to secure the certainty of the oracle with divine authority. It functions within the unit as a closing formula (*Schlussformel*).[82] Joel's use of the formula is especially helpful in

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[79] Driver, *The Books of Joel and Amos*, 21. See also Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 112 n. 30. Bergler, *Joel als Schriftinterpret*, 306-307. Sweeney, *The Twelve Prophets: Volume One Hosea, Joel, Amos, Obadiah, Jonah*, 179.

[80] See Crenshaw, *Joel*, 179.

[81] Bergler, *Joel als Schriftinterpret*, 308-309. Sweeney, *The Twelve Prophets: Volume One Hosea, Joel, Amos, Obadiah, Jonah*, 179.

[82] Dahmen, "Das Buch Joel," 93.

comparing the verses. In Obadiah the promise is that the house of Jacob will utterly destroy the remnant of Edom. In Joel the promise is that the sons of Judah will sell the children of the Phoenicians and Philistines to the Sabeans to remove them far from their lands. The attestation formula verifies that God's people will eradicate the remnant of these historical enemies.

4.5. *Joel's Use of Scripture in 4:9-17: The Gathering to the Nations Against Jerusalem For Judgment on the Day of Yahweh*

4.5.1. *Introductory Statements to Joel 4:9-17*

This section conceptually follows 4:1-3 with the gathering of nations to Jerusalem for universal judgment. It also serves as the reversal of 2:1-11. A digression occurs in vv. 4-8, which presents an oracle of doom upon three nations that have looted Judah and sold its inhabitants into slavery.[83] This serves to build up the guilt of the nations, and Yahweh's resolve to judge them. Verses 9-12 details the call to war (*Aufforderung zum Kampf*),[84] which forms part of the adjudicating process that leads to the eschatological judgment of the nations (vv. 14-17).

4.5.2. *Joel's Use of Scripture in 4:9: The Call for a Holy War*

The pericope begins with an international call (קִרְאוּ־זֹאת בַּגּוֹיִם), which is directed to the heavenly messengers.[85] They are to make an announcement among the nations for a sacral war to be

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[83] Many have seen this as an extraneous addition, because it is not part of the DOL motif. See Wolff, *Joel and Amos*, 74. And most recently Dahmen, "Das Buch Joel," 91-93. Their arguments do make sense, but one can also see that this unit has been intertextually integrated with Obadiah as well as Joel's other units in 4:1-3 and 4:9-14. It also was intratextually connected back to 4:1-3 through the motif of slavery and the catchword מכר. This shows that it was editorially integrated here for the purpose of building up the DOL motif by a historical OAN oracle in the final draft of ch. 4. One major component it seems to lack is its relationship to the *Heilsankündigung* oracle.

[84] Wolff, *Joel and Amos*, 74.

[85] See Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 115 and P. Miller, *The Divine Warrior in Ancient Israel* (HSM 5; Cambridge: Harvard University Press, 1973), 137.

waged.[86] The call to the heavenly council consists of a series of imperatives detailing specific instructions for battle. The phrase קַדְּשׁוּ מִלְחָמָה occurs also in Jer 6:4 and Mic 3:5.[87] The latter reference is to false prophets of Israel who sanctify a war against their fellow citizens, and does not make good intertextual sense as an allusion. The former reference is to the shepherds[88] of the nations who are to sanctify a war against Zion (Jer 6:4-5). Joel makes a clear use of this phrase from Jer 6:4.[89] He has already used this passage in his DOL description against Jerusalem in 2:1-11. Now he returns to this passage but reverses the intertextual irony so that the DOL is set against the nations.[90] The nations are deceived into waging war against Yahweh's people, and will be completely destroyed.

Yahweh's deception (פתה) of the nations recalls the account in 1 Kgs 22:19-20a, where he is seated with the heavenly council as they make plans for the death of Ahab in battle. Joel envisions something similar as the heavenly messengers are sent out to gather the nations for war. The cultic aspect of a holy war can be seen in the passage above, in 1 Kgs 22:6,11-12, and Deut 20.

In order to properly exegete 4:9, one must see that it intratextully alludes to 1:14 and 2:15, which contain the parallel clauses: קַדְּשׁוּ־צוֹם קִרְאוּ עֲצָרָה in accordance with Joel's reversal effects that take place through Yahweh's favorable answer (2:18 ff).[91] The repeated use of the verbs קרא and קדשׁ point to their common cultic origins. The priests are to call an assembly of the people to appoint a fast. This

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[86] G. von Rad, "The Origin of the Concept of the Day of Yahweh," *JSS* 4 (1959): 97-108. See especially 99.

[87] J. A. Soggin, "The Prophets on Holy War as Judgement against Israel," *Old Testament and Oriental Studies* (BibOr 29; Rome: Biblical Institute, 1975), 69.

[88] This is a reference to the Babylonian rulers. See Holladay, *Jeremiah 1*, 206.

[89] Wolff says Joel "recalls Jer 6:4." It is difficult at times to ascertain whether one is to understand if this means dependence in the older commentaries. Assuming it does, the shortcoming of this approach is that it does not go into the discussion of how Joel appropriates and resignifies his allusions. It is exegetically necessary to explain this process, since the author is cognizant of his transformation of the tradition. Wolff, *Joel and Amos*, 79. Bergler sees Joel alluding to Obad 1 and not to Jeremiah. Bergler, *Joel als Schriftinterpret*, 313-315. Bourke sees Ezek 38-39 as influencing Joel 4:9 Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 208.

[90] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 115. *Contra* Wolff, *Joel and Amos,* 80.

[91] See Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 9. Bic, *Das Buch Joel*, 94. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 42. Ogden, *A Promise of Hope*, 45.

corresponds to Joel's two clauses in 4:9 (קִרְאוּ־זֹאת בַּגּוֹיִם קַדְּשׁוּ מִלְחָמָה). This parallel shows the cultic aspects of both assemblies. Those of 1:14 and 2:15 are sacred assemblies calling for communal laments to avert the imminent DOL. The cultic assembly of the nations in the *Valley of Decision* offers a correlation to 2:12-14. Their decisions have *cut* a path that leads to their own destruction.

Another parallel passage that contains elements of battle, orchestrated at Yahweh's command, is Isa 13:2-4. This passage offers many parallels to Joel 4:9. Leung has noted the following similarities between Joel 4:9 and Isa 13:3 in the words: קרא, קדשׁ, and גבורים.[92] The connection with the גבורים fits into Joel's passage, with their summons (קרא) by Yahweh. They are further identified as Yahweh's "sanctified ones." His resignification of Isaiah reverses the role that they play in Isa 13, where they are called and sanctified as divine instruments.

4.5.3. *Joel's Use of Scripture in 4:10: Joel's Reversal of Isa 2:4/Mic 4:3*

This is one of the most famous passages in the book of Joel. It is where the prophet reverses Isa 2:4/Mic 4:3.[93] This has been noted by numerous scholars such as Allen, Wolff, and others.[94] The prophet's deliberate contrast to Isaiah's *pèlerinage pacifique des Gentils* shapes the tone for his description of the DOL.[95] There are a few minor differences in the reading between Isa 2:4: וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ v.4 לְעַמִּים רַבִּים וְכִתְּתוּ חַרְבוֹתָם לְאִתִּים וַחֲנִיתוֹתֵיהֶם לְמַזְמֵרוֹת: and Joel 4:10. This can be observed by Joel's use the *qal* imperative of כתת in place of Isaiah's use of the *piel waw* consecutive. The use of כתת

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[92] Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel," 248.

[93] *Contra* R. Bach, *Die Aufforderungen zur Flucht und zum Kampf im alttestamentlichen Prophetenspruch* (WMANT 9; Neukirchen-Vluyn: Neukirchener Verlag, 1962), 72 n. 1. See James E. Brenneman, *Canons in Conflict: Negotiating Texts in True and False Prophecy* (Oxford: Oxford University Press, 1997), 134-147. See also Wolff, "Swords into Plowshares Misuse of a Word of Prophecy?" *CurTM* 12 (1985): 133-147.

[94] Cannon, "'The Day of the Lord' in Joel," 61. Driver, *The Books of Joel and Amos,* 21. Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 208. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 115. Fishbane, *Biblical Interpretation in Ancient Israel*, 529. Wolff, *Joel and Amos,* 80. Bergler, *Joel als Schriftinterpret*, 26-29. Crenshaw, *Joel*, 188. Sweeney, *The Twelve Prophets: Volume One Hosea, Joel, Amos, Obadiah, Jonah*, 182. Coggins, *Joel and Amos,* 58. Dahmen, "Das Buch Joel," 88.

[95] Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 208.

has been completely recontextualized by first changing the subject of the verb to the heavenly messengers, who are commissioned to give instructions for war preparations. In Isaiah, the subject of the verb is the nations who voluntarily make a pilgrimage to Zion for forensic and didactic instruction. Joel substitutes רֹמַח (lance) for Isaiah's חֲנִית (spear). This does not alter the meaning because these are both instruments of war. Coggins suggests that Joel intentionally exchanges the terms as a "conscious way of indicating the change of message."[96]

Joel's use of Isaiah not only reverses nationalistic pacifism to a hawkish ideology, it also changes the whole thematic element of the nations' pilgrimage to Zion. Both passages are forensically oriented. This is observed from Isa 2:4a and Joel 4:12, where Yahweh sits as judge. All three texts show the nations gathering at Jerusalem, but Joel has completely reversed the purpose for the gathering of the nations. This shows that Joel's intertextual reversal of Isaiah/Micah runs deeper than the appropriated words. Bakhtinian dialogism is instructive at this point. He states that:

> ... The author employs the speech of another, but, in contradistinction to stylization, he introduces into that other speech an intention which is directly opposed to the original one. The second voice, having lodged in the other speech, clashes antagonistically with the original, host voice and forces it to serve directly opposite aims. Speech becomes a battlefield for opposing intentions.[97]

The prophet has created a scriptural debate, where his voice and utterance have been intentionally lodged along side of that of his predecessors.[98] The task of the interpreter is to discover the hermeneutic by which the prophet is motivated. Eva Osswald, in her work on false prophecy, has stated that "The true prophet must be able to distinguish whether a historical hour stands under the wrath or the love of God."[99] The structural analysis of Joel 4:1-3 and 4:4-8 sets up the reader to determine under which *hour* the nations now stand in their relation to Yahweh.

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[96] Coggins, *Joel and Amos,* 58.

[97] Bakhtin, "Discourse Typology in Prose," in *Readings in Russian Poetics: Formalist and Structuralist Views* (eds. Ladislav Matejka and Krystyna Pomorska; Cambridge M.I.T. Press, 1971), 185.

[98] Bakhtin, *Problems of Dostoevsky's Poetics*, 20-23.

[99] Eva Osswald, *Falsche Prophetie im Alten Testament* (Tübingen: Mohr Siebeck, 1962). Her quote is found in James A. Sanders, "Hermeneutics," in *IDBSup* 405.

Joel 4:10 may be perceived as a polemical text, where the chorus of mockery, parody, and reversal are fought out. The inversion of Isa 2 is designed polemically to de-establish the current ideology of a universalistic *pèlerinage pacifique des Gentils* to Zion under Persian rule. Joel *consciously* turns the prophecy of Isaiah on its head. He reverses it as part of his political-ideological debate with his contemporaries on account of the nations' treatment of Zion. For him, the dwelling of Yahweh in Zion does not take place through future Judean political saviors, but only through the proto-apocalyptic means of the DOL (4:17). In fact, Joel is not interested in the future of the Gentiles. His proto-apocalyptic יום יהוה insures the desolation of Egypt and Edom (4:19) and all nations (4:1-3). The future of Isaiah's prophecy, as well as the fate of the other Gentiles, play no part in Joel's *particularistic* prophecy.[100] His focus is on regaining Judah's *recognition* of Zion's eventual security and Yahweh's hegemonic rule (4:17, 21) through Yahweh's call to battle (4:9) on the DOL.

The eschatological phrase וְהָיָה בְּאַחֲרִית הַיָּמִים in Isa 2:2a has most likely been received by the Judeans with enthusiasm in the rebuilding of the temple in the last decades of the 6th century.[101] After the reforms of Ezra and Nehemiah, the flow of the nations to Mount Zion for forensic Torah instruction has again become a hotly debated issue (presumably within Joel's priestly circles). Joel prevents this *popular* ideological perception of the nations' peaceful pilgrimage to Zion in the Persian era. The *Joeline* use of Isaiah's prophecy *reverses* the fate of the Gentiles, because their treatment of Jerusalem (4:1-3) now places them under the *historical hour of the wrath of God.*[102] Therefore, the prophetic use of Yahweh's word is not statically frozen upon its prior utterance,[103] but its present function, rather, is entirely *conditional* upon the nations' relation to it.[104]

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[100] Brenneman, *Canons in Conflict*, 134-147. Brenneman has an excellent summary of the layers of interpretation of Isaiah from several different redaction critical periods for possible interpretations.

[101] For other interpretations see James E. Brenneman, *Canons in Conflict: Negotiating Texts in True and False Prophecy*, 134-147.

[102] Eva Osswald, *Falsche Prophetie im Alten Testament* (Tübingen: Mohr Siebeck, 1962). Her quote is found in James A. Sanders, "Hermeneutics," in *IDBSup* 405.

[103] See Sanders' discussion of a similar principal. Sanders, *From Sacred Story to Sacred Text*, 189.

[104] This idea of the prophetic word is understood from the book of Jeremiah (18:7-10; 26:3, 13, 19 and 42:10). Joel's prophecy in the call to repentance utilizes

By the heavenly warriors' summons to attack Jerusalem, the nations are divinely deceived to take up arms, through which the prophet signifies their destruction in the Valley of Jehoshaphat. Thus, Joel boldly parodies his polemically inverted use of Isa 2:4 to promote his proto-apocalyptic DOL. The text facilitates the prophet's greater argument of his hierocratic proto-apocalypticism, which offers a transcendent hope to a powerless, marginalized people.[105]

Finally, the unrecorded hermeneutics of Joel use of scripture has at least two functions in this text. One functions internationally with a view to the nations, while the other functions domestically with a view to the prophet's contemporaries. The first serves particularistically as a *protest ideology* in the face of Judea's current subjugation under Persian rule. The second deals domestically with the prophet's contemporaries. Here, Joel's use of scripture functions as *a battlefield of opposing intentions* confronting his nation's ideologues, who wish to see a reversal of fortunes through political means of power (even the hope for the Day of Yahweh, in accordance with Obadiah's *historical* eschatology).

4.5.4. *Joel's Use of Scripture in 4:11bβ: The Summons of the Heavenly Warriors*

In Joel 2:11 (וַיהוָה נָתַן קוֹלוֹ לִפְנֵי חֵילוֹ כִּי רַב מְאֹד מַחֲנֵהוּ v. 11 כִּי עָצוּם עֹשֵׂה דְבָרוֹ כִּי־גָדוֹל יוֹם־יְהוָה וְנוֹרָא מְאֹד וּמִי יְכִילֶנּוּ:) the last כִּי clause is an intertextual echo of Ps 103:20. The psalm presents the heavenly גבורים, who perform Yahweh's word (בָּרֲכוּ יְהוָה מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ:). From the prophet's point of view, this psalm assists in the building up of the enemy sketch as a heavenly army. In 4:11b he recasts the heavenly גבורים from 2:11 to fit his reversed DOL motif. This time they come not as a threat to Judah but to slaughter the nations. Leung has developed a similar line of intertextuality between Ps 103 and Joel, which connects the גבורים to both Joel 2:11 and 4:11b.[106]

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this principal (2:12-14). See Schmitt, "'Reue Gottes' im Joelbuch und in Exodus 32-34," 297, 300.

[105] Hellholm's thesis of the function of apocalyptic literature is a useful model for the book of Joel and particularlly in this context. See Hellholm, "The Problem of Apocalyptic Genre and the Apocalypse of John," 27.

[106] Leung, "An Intertextual Study of the Motif-Complex 'Yom Yahweh' in the Book of Joel," 250.

This is a plea for Yahweh to bring down the heavenly warriors to engage the enemy hordes, which are assembled against Jerusalem. Intratextually, 2:11 echoes the thought that these mighty ones will indeed perform Yahweh's command (עֹשֶׂה דְבָרוֹ עִצּוּם).

4.5.5. *Joel's Use of Scripture in 4:12: The Summons to the Valley of Jehoshaphat*

Joel's use of Isa 2:4 in 4:10 incorporates other thematic links, from that passage, which permeate his forensic material associated with the DOL motif. Note Isa 2:4: וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכִתְּתוּ חַרְבוֹתָם לְאִתִּים וַחֲנִיתוֹתֵיהֶם לְמַזְמֵרוֹת 4. The theme concerns the peaceful *pèlerinage* of the Gentiles to Mount Zion to receive instruction and adjudication in international disputes. The prophet develops the judicial motif by way of reversal through the phrase *Valley of Jehoshaphat.* This is consistent with his reversal of beating plowshares into swords (4:10). Its integration again highlights the judicial aspect of the sentencing of the victorious monarch, and the vanquishing of the enemies. The presupposition is that as the nations go up against Jerusalem to fight, the heavenly גבורים make their descent to defeat them. Then Yahweh sets up the throne of judgment.

Joel's resignification has obviously reversed the purpose of the judicial motif to one of martial law. The purpose of the judicial scene in Isa 2 points to the nations' presentation of evidence to the universal Judge, so that Yahweh can deliver the Torah judgment. The sentencing (4:12) has to do with the nations destruction, and this is the way that Joel resignifies Isa 2/Mic 4.

Nogalski notes the correlations between 2 Chr 20 and Joel 4:9-17.[107] Jehoshaphat's victory in the *Valley of Blessing* is most likely known to the prophet before it was codified in 2 Chr 20. Both Wolff and Nogalski have said that Joel may have known of these traditions but there is no way of proving it.[108] The *Valley of Jehoshaphat* (Joel 4:2, 12) is an explicit allusion to the *Valley of Berachah* in 2 Chr 20:26. In the latter reference Yahweh sets an ambush against the enemy nations. This theme is closely related to our passage and provides

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[107] Nogalski, *Redactional Processes in the Book of the Twelve*, 32-34. Nogalski notes that Jensen has made this claim: K. Jensen, "Indledningsspørgsmaal: Joels Bog," *DTT* 4 (1941): 99-101.

[108] Wolff, *Joel and Amos*, 76. Nogalski, *Redactional Processes in the Book of the Twelve*, 37.

the reason for the wordplay. The intertextual evocation of this text provides Judah with King Yahweh as judge and defender.

4.5.6. *Joel's Use of Scripture in 4:14: The Multitudes in the Valley of Verdict on the Day of Yahweh*

The term *multitude* as a battle motif is found in related texts, such as Isa 13:4, 17:12; and Ezek 39:11. The latter reference reads: וְהָיָה בַיּוֹם הַהוּא אֶתֵּן לְגוֹג מְקוֹם־שָׁם קֶבֶר בְּיִשְׂרָאֵל גֵּי הָעֹבְרִים קִדְמַת הַיָּם וְחֹסֶמֶת הִיא אֶת־הָעֹבְרִים וְקָבְרוּ שָׁם אֶת־גּוֹג וְאֶת־כָּל־הֲמוֹנֹה וְקָרְאוּ גֵּיא הֲמוֹן גּוֹג: v. 11. It has been clearly shown that Ezek 38-39 play a significant intertextual role in Joel 2:20 and 3:1. Joel's use of the term *Northerner* is an eschatological *Chiffre* for Gog. His mention of *multitudes* in a valley would most certainly call up Ezek 39:11. It is possible that Joel chooses the term עֵמֶק instead of גֵּיא because he did not want to equate the destruction of Gog with his Day of Yahweh.

Therefore, Joel most likely appropriates the phrase "multitudes in the Valley of Decision" from that passage. The multitudes, according to Joel's resignification, are the gathered nations that Yahweh has summoned to meet their own destruction on the DOL. The repetition of multitudes signifies Joel's intensification of the great proto-apocalyptic battle.

What Joel calls earlier, the *Valley of Jehoshaphat*, he now calls the *Valley of Decision* or *Verdict Valley*."[109] The term *decision* (חָרוּץ) has one central idea related to the act of *cutting*.[110] In Joel, the noun functions as an irrevocable sentence of judgment determined by Yahweh.[111] Another use of the term is that of a threshing sledge used to mutilate the bodies of people in illegitimate warfare (Amos 1:3). Joel's use of this term allows for both the denotative and connotative senses, in light of other multivalent terms (*Northerner*, the teacher/autumn rain and the Valley of Jehoshaphat).[112] Bergler is most likely right as well when he sees that the prophet's use of the term עֵמֶק הֶחָרוּץ is a case of *onomatopoeia*.[113]

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[109] Allen, *The Books of Joel, Obadiah, Jonah and Micah, 119.*
[110] G. J. Botterweck and J. R. Lundbom, "חָרַץ," *TDOT 5:216-220.*
[111] Wolff, *Joel and Amos*, 81.
[112] Ahlström, *Joel and the Temple Cult of Jerusalem*, 81. Crenshaw, *Joel*, 192.
[113] Bergler, *Joel als Schriftinterpret*, 104.

The second half of v. 14 again takes up the phrase *the Day of Yahweh* for the fifth and final time. Allen[114] is most likely correct in saying that Joel takes up the words of Isa 13:6[115] rather than Obad 15. The basis for this assertion is that 4:15 continues with the darkening of the astrological bodies. This aspect is not part of Obadiah's DOL motif, but it is in Isa 13. Bergler argues for Joel's use of Obad 15 instead of Isaiah for some good reasons, but v. 15 negates these claims.[116] His connection of the Phoenicians and Philistines with the *Northerner* in 2:20 leads him to equate them with the DOL in 4:14.[117] This is not the purpose for Joel's mentioning these historical enemies of Israel, nor does it function as part of the DOL framework in ch. 4. It functions as his own OAN oracle, which precipitates the eschatological *dénoument* of the nations, as in vv. 9-17.

The nearness of the Day is used in 4:14 as an announcement of salvation for the Judeans. With the mention of this term Joel has brought his message full circle from the initial promise of salvation (2:20), which deals with the reversal of the threat of the DOL in 1:15 and 2:2-11. His use of Isa 13:6 is altered, so that instead of it being addressed to the inhabitants of Babylon, it is now an announcement to the multitudes in *topos* עֵמֶק הֶחָרוּץ.

4.5.7. *Joel's Use of Scripture in 4:15-16: Cosmological Disruptions at the Approach of Yahweh*

Joel repeats the language of 2:10b and inverts it in 4:15 and also in 16aγ (וְרָעֲשׁוּ שָׁמַיִם וָאָרֶץ). In 2:10, the darkening of the heavenly bodies from Isa 13:10 is modified. He reapplies the same astrological motifs in v. 15, but this time Joel is using the language in a semi-apocalyptic sense. The imagery presents the theophany motif of Yahweh's approach on the DOL, which effects the whole cosmos. In this sense, the prophet has also intratextually connected this unit to 3:4. The Zion motif in 3:5 is again taken up v. 16. Both of these elements show how the second *Erkenntnisformel* is structurally interrelated.

In v. 16 Joel alludes to the language of Amos 1:2: וַיֹּאמַר יְהוָה מִצִּיּוֹן

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[114] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 119.
[115] For the use of this term also see comments on 1:15.
[116] Bergler, *Joel als Schriftinterpret*, 316.
[117] Bergler, *Joel als Schriftinterpret*, 316.

יִשְׁאָג וּמִירוּשָׁלַם יִתֵּן קוֹלוֹ וְאָבְלוּ נְאוֹת הָרֹעִים וְיָבֵשׁ רֹאשׁ הַכַּרְמֶל.[118] It is interesting that he has retained the theophany motif in Amos' motto, but has transferred it to the DOL motif. The prophet has appropriated nearly all of Amos 1:2a except for the introductory speech report formula in v. 2aα (וַיֹּאמַר). The function of Amos' motto is not only an introductory statement to the whole book, but is especially adapted as an introduction to the OAN oracles in chs. 1-2. Yahweh's ferocious lion-like depiction builds upon his jealousy over his land and people (2:18). Joel's use of Amos 1:2 is strictly a promise of salvation. In Amos 2:4 ff., Yahweh's roar from Zion is also directed against Israel and Judah. Thus, Joel alters Amos's theophanic motto so that it fits into his *Heilsankündigung* to Judah.

Joel has also substituted his material from 2:10a (לְפָנָיו רָגְזָה אֶרֶץ רָעֲשׁוּ שָׁמַיִם) into 4:16aγ (וְרָעֲשׁוּ שָׁמַיִם וָאָרֶץ).[119] His substitution takes the place of Amos' terrestrial scorching in 1:2b (וְאָבְלוּ נְאוֹת הָרֹעִים וְיָבֵשׁ רֹאשׁ הַכַּרְמֶל) so that it is replaced by the darkening of the astrological bodies. He has theophanized the enemy sketch in 2:10a from Yahweh's approach in Isa 13:13a (עַל־כֵּן שָׁמַיִם אַרְגִּיז וְתִרְעַשׁ הָאָרֶץ מִמְּקוֹמָהּ). The Lord's approach is now restored so that it no longer is solely attached to the heavenly גבורים as it was in 2:10a. This is another instance in which the prophet's intertextuality must be interpreted in light of the intratextual resignifications. This shows that Joel has freely adapted and resignified his source material so that it is subordinated to the theological agenda of the DOL sketch. Amos' motto has been adapted so that the theophanic feature of Yahweh is directed cosmically instead of terrestrially.

There have been those who have argued that Joel's use of Amos 1:2 stems from the editorial activity of the Book of the Twelve.[120] The problem with this is that the same textual reading underlies both the LXX and the MT. This shows that there is no scribal activity on the part of the editors of the Twelve. There is no documentation that

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[118] Cannon, "'The Day of the Lord' in Joel," 61. Driver, *The Books of Joel and Amos,* 21. Bourke, "Le Jour de Yahvé dans Joël," *RB* 66 (1959): 28. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 120. Wolff, *Joel and Amos*, 81. Sweeney, *The Twelve Prophets: Volume One Hosea, Joel, Amos, Obadiah, Jonah*, 183. Nogalski, *Redactional Processes in the Book of the Twelve*, 290. Coggins, *Joel and Amos,* 61. Ogden, *A Promise of Hope*, 57.

[119] See also Wolff's discussion followed here. Wolff, *Joel and Amos,* 81.

[120] Bergler, *Joel als Schriftinterpret*, 143-145.

the MT rendering of the Twelve is earlier than the LXX tradition. Nogalski has not made a convincing case for the priority of the MT ordering of the Twelve. Sweeney has stated that Joel's position in the LXX behind Micah reflects a conscious reversal of Mic 4:3.[121] The editorial question remains open at this point.

4.5.8. *Joel's Use of Scripture in 4:17: The Second Erkenntnisformel: The Knowledge of Yahweh Displayed Through the Day of Yahweh*

Joel's second self-disclosure oracle completes Yahweh's promise to reverse the threat of the imminent DOL presented in 1:15 and 2:1-11. The formula may stem from Exod 6:7ba. It is interesting that the prophet mentions Egypt's desolation in v. 19a (מִצְרַ֣יִם לְשִׁמָּמָ֔ה תִּהְיֶ֑ה). His mention of Egypt in v.19 reflects the desire of the nation for the destruction of an ancient enemy, as well as rounding off his earlier use of the Exodus material. In the second half of the book, Judah's salvation is once again connected to Egypt's destruction. The recognition formula highlights Yahweh's role as the nation's covenantal deity. This is also the thematic motif in Exod 6, which looks forward to the deliverance from Egyptian bondage, and the inheritance of land. Joel's use of the formula looks forward to the end of foreign domination and Jerusalem's security through Yahweh's rule in Zion.

The appositive clause of the recognition formula shows that the knowledge of Yahweh is displayed through his residence in Zion. The statement is a midrashic complex that is a combination of two motifs concerning Zion stemming from Isa 8:18[122] and Obad 16.[123] Note the corresponding similarities that these texts have in Joel 4:17aβ.

Isa 8:18 הִנֵּ֨ה אֲנֹכִ֜י וְהַיְלָדִ֗ים אֲשֶׁ֨ר נָתַ֤ן־לִי֙ יְהוָ֔ה לְאֹתוֹת֙ וּלְמוֹפְתִ֔ים בְּיִשְׂרָאֵ֕ל מֵעִ֖ם יְהוָ֣ה צְבָא֑וֹת הַשֹּׁכֵ֖ן בְּהַ֥ר צִיּֽוֹן׃

Obad 16 כִּ֣י כַאֲשֶׁ֤ר שְׁתִיתֶם֙ עַל־הַ֣ר קָדְשִׁ֔י יִשְׁתּ֥וּ כָל־הַגּוֹיִ֖ם תָּמִ֑יד וְשָׁתוּ֙ וְלָע֔וּ וְהָי֖וּ כְּלוֹא־הָיֽוּ׃

The first trajectory shows that the habitation of Yahweh (Isa 8:18

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[121] J. D. Nogalski and M. A. Sweeney, eds. *Reading and Hearing The Book of the Twelve*, Symposium Series 15 (Atlanta: Scholars Press, 2000), 58 n. 20.

[122] Wolff, *Joel and Amos*, 76 n. 12.

[123] Wolff notes that Isa 8:18 is the verse that most closely resembles to Joel 4:17. Wolff, *Joel and Amos*, 80. See also Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 121-122. For Obadiah see Bergler, *Joel als Schriftinterpret*, 318-320.

:הַשֹּׁכֵן בְּהַר צִיּוֹן) is in Zion. The second concerns the sacrosanctity of Mount Zion (Obad 16 הַר־קָדְשִׁי). Both texts concern the controversy over Zion, and Yahweh's plan to restore it by means of the DOL. Joel has clearly connected this tradition with Obad 16, which recalls the Zion motif ("my holy mountain"). The purpose in using Obadiah concerns the eschatological motif of the DOL, as it relates to Yahweh's sacred mount. Bergler has correctly noted that Joel has *de-politicized* the messianic *saviors in Obadiah*.

> So wie kein Wort über Judas politische Ambitionen verliert und keine messianische Erwartung teilt, so zeichnet er Jahwe auch nicht also König. Doch ist für ihn wie für Ob Jahwes klare Manifestation vor der Welt und vor Juda noch nicht Realität, sondern eschatologisches Hoffnungsgut.[124]

The prophet's use of Obadiah's recognition formula substitutes Yahweh's eschatological habitation for the messianic figures who go out from Zion (Obad 21). For Joel, the DOL brings about both Zion's legitimacy (v. 21a) and supremacy (vv. 17, 18, 21b). This does not come about through Judah's political מוֹשִׁעִים (Obadiah 21), but through Yahweh's habitation in Zion (שֹׁכֵן בְּצִיּוֹן). The DOL is accomplished without human intervention.

In the last half of v. 17 (וְהָיְתָה יְרוּשָׁלַ͏ִם קֹדֶשׁ וְזָרִים לֹא־יַעַבְרוּ־בָהּ עוֹד) Joel makes an announcement of salvation, based on the premise of the recognition formula. This statement is a midrashic complex based on the language of Obadiah 17 and 11. Allen makes the observation that Joel is alluding to Obadiah.[125] Joel recaps the citation that he begins in 3:5, and brings it to a close with another allusion to the language of Obadiah. Bergler notes that Joel is conscious of a *Kompositionstechnik* by citing Obadiah in 3:5 and 4:17.[126] Joel has taken over the theme of Zion's sanctity from Obad 17 with the clause וְהָיָה קֹדֶשׁ. He has also evoked the term *stranger* (v. 11) to reverse the events of 586 B.C.E., so that Jerusalem is inviolable because of Yahweh's presence. Like Obadiah, Joel understands that the promises of Zion's hegemonic rule is fulfilled through the DOL. Thus, he reaffirms the words of his predecessors (Obad 17 and 11) through

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[124] Bergler, *Joel als Schriftinterpret*, 320.

[125] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 164. He is followed by Bergler, *Joel als Schriftinterpret*, 303-306.

[126] Bergler, *Joel als Schriftinterpret*, 303.

the use of the recognition formula, which displays the knowledge of God. This verse shows how important the topic of Zion is for the postexilic community.

Obadiah emphasizes that the *saviors* of Judea go forth from Mount Zion to retain Yahweh's kingdom (v. 21). Joel, however, envisions Yahweh's divine activities establishing Zion's sanctity and inviolability for the express purpose of exalting the knowledge of God. This resignification underscores the significance of the structure of the second half of the book by the two *Erkenntnisformeln*, and is decidedly proto-apocalyptic.

4.6. *Joel's Use of Scripture in 4:18-21: The Result of the Day of Yahweh: Yahweh's Glorious Reign in Zion and Judah's Security*

4.6.1. *Joel's Use of Scripture in 4:18: The Temple as the Source of Fertility*

The connection between Joel 4:18 and Amos 9:13 has drawn a wide variety of opinions from scholars. Bergler sees it as a possible editorial redaction of the Book of the Twelve (*Zwölfprohetenbuchredaktion*),[127] Nogalski sees Amos 9:13 drawing from Joel 4:18,[128] Ahlström and Allen understand that both Joel and Amos are most likely drawing from ANE cultic lore.[129] Wolff, Achtemeier, Crenshaw, and Dahmen see that Joel is dependent on Amos.[130]

Noting the allusion to Amos, most notably in 4:16, it is appropriate to suggest that Joel is also echoing the paradisiacal fecundity of wine, in order to bring about another intratextual salvific reversal of 1:5 וְהֵילִלוּ כָּל־שֹׁתֵי יָיִן עַל־עָסִיס כִּי נִכְרֶת מִפִּיכֶם.[131] Wolff also notes that 4:18ad is intratextually united to 1:20 by the reuse of אָפִיק. Both texts are bound together by Yahweh's eschatological restoration of Zion, which afterwards brings about an idyllic agricultural abundance.

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[127] Bergler, *Joel als Schriftinterpret*, 25, 363.

[128] Nogalski, *Literary Precursors to the Book of the Twelve*, 118.

[129] Ahlström, *Joel and the Temple Cult of Jerusalem*, 88. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 123.

[130] Driver, *The Books of Joel and Amos,* 23. Wolff, *Joel and Amos,* 83. Mason, *Zephaniah, Habakkuk, Joel*, 119. Achtemeier, *Minor Prophets*, 160. Crenshaw, *Joel*, 198. Dahmen, "Das Buch Joel," 93-94.

[131] Wolff, *Joel and Amos,* 83; Achtemeier, *Minor Prophets,* 160; and Dahmen, "Das Buch Joel," 93-94.

This is further reinforced by Edom's destruction in both texts. Joel appropriates Amos 9:13ba (וְהִטִּיפוּ הֶהָרִים עָסִיס) almost verbatim. The only difference is that Amos has the *waw* conversive with the *hiphil* stem, while Joel uses the *qal* stem. He resignifies the final draft of the Amos book (9:11-15) so that its eschatological restoration of the Davidic state is attached to the DOL motif.

The next line in Joel 4:18aγ (וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב) continues to echo Amos 9:13bβ (הַגְּבָעוֹת), with the ancient characterization of Canaan as a land flowing with milk and honey (Exod 3:8; Lev 20:24).[132] This midrashic complex of ideas builds upon the utopic state that Joel sees as a result of Yahweh's presence in Zion.

Verse 18b (וּמַעְיָן מִבֵּית יְהוָה יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים:) represents a transition towards apocalyptic eschatology,[133] with its thematic allusion to Ezek 47:1-12[134] and Gen 2:10.[135] Note the lexical agreements below:

Gen 2:10 וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

Ezek 47:1 וַיְשִׁבֵנִי אֶל־פֶּתַח הַבַּיִת וְהִנֵּה־מַיִם יֹצְאִים מִתַּחַת מִפְתַּן הַבַּיִת קָדִימָה כִּי־פְנֵי הַבַּיִת קֹדֶם וְהַמַּיִם יֹרְדִים מִתַּחַת מִכֶּתֶף הַבַּיִת הַיְמָנִית מִנֶּגֶב לַמִּזְבֵּחַ:

Joel 4:18b has the same verbs **יצא** and שׁקה as does Gen 2:10, and is further connected to Ezekiel by the water that flows from the temple eastward toward the region of the Jordanian valley. Thus, Joel's allusion is a midrashic complex of both Ezekiel's temple and the garden motif. This shows that he understands the meaning behind Ezekiel by his use of the two verbs mentioned above. The temple's fountain becomes the river of life to bring fertility to the earth. Joel is purposely uniting the themes of the *Urzeit-Endzeit-Schema*[136] to embellish his DOL motif.

The Valley of *Shittim* may refer to the extension of the Kidron

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[132] See also Bic, *Das Buch Joel*, 100. Hubbard, *Joel and Amos,* 81.

[133] Allen, "Some Prophetic Antecedents of Apocalyptic Eschatology and Their Hermeneutical Value," *ExAud* 6 (1990): 15-28. See especially 20-21 as it relates to Joel 4.

[134] Merx, *Prophetie,* 75. Wolff, *Joel and Amos,* 83. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 125. Ahlström, *Joel and the Temple Cult of Jerusalem*, 95. Achtemeier, *Minor Prophets,* 160. Crenshaw, *Joel*, 199-200. Dahmen, "Das Buch Joel," 94.

[135] Ahlström, *Joel and the Temple Cult of Jerusalem*, 94. Bergler, *Joel als Schriftinterpret*, 331.

[136] Bergler, *Joel als Schriftinterpret*, 331.

valley (*Wadi en-Nar*) which runs east towards the Transjordanian rift.[137] The acacia tree (שִׁטָּה) is indigenous to arid environments, which signals an eastward location for the Valley of *Shittim*. This agrees with the concept in Ezek 47. Wolff states that the reference to the valley of Shittim is an "... apocalyptic cipher which signalizes the miraculous power of fertile life which proceeds from the residence of the God of Israel."[138]

Lastly, the Valley of *Shittim* has also been taken in a midrashic sense, which locates the *topos* on the other side of the Jordan, in the land of Moab (Num 33:49). This is the place where the Israelites encamp before they enter the promised land. Merx, Ahlström, and Bergler have all noted this.[139] For Merx, the reference to *Shittim* is a type of midrash which is connected to Ezekiel's life-giving stream that signifies the place where Israel encamps before crossing the Jordan River.[140] Bergler has noted that *Shittim* functions as a symbol for the entrance of the people of God into a new era. Joel has demonstrated

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[137] See Wolff, *Joel and Amos*, 83. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 124.

[138] Wolff, *Joel and Amos*, 84.

[139] Merx, *Prophetie*, 75-77. Ahlström, *Joel and the Temple Cult of Jerusalem*, 92-93. Bergler, *Joel als Schriftinterpret*, 331-333.

[140] Merx, *Prophetie*, 76-77. "Nun ist frelich nicht zu erweisen, dass Joel genau dieselbe Betrachtung angestellt hat, aber dieser Midrasch führt uns in die Sphaere der Gedanken ein, welche Joel zu der speciellen Wendung veranlasst haben, die er der Ezechielischen Endschilderung rücksichtlich der Quelle gegeben hat. Reflexionen verwandter Art müssen der Wahl des Shittimthales zu Grunde liegen, da sicher kein Zufall die Wahl gerade dieses Namens bestimmt hat, den zu erklären unter den neuesten Auslegern sich keiner die Mühe genommen hat, obwohl er in seiner Absonderlichkeit die Auslegung geradezu herausfordert. Stunde Ezechiel zeitlich nach Joel, und wäre letzterer, wie jetzt gewöhnlich angenommen wird, das Original, so wäre wunderbar, dass Ezechiel diesen Zug des Originales verwischt hätte, umgekehrt aber wird die Einfügung dieses speciellen Zuges begreiflich, wenn man Ezechiel also Original voraussetzt, dem hier noch ein neues Moment beigefügt ist, das also Product eigentlichen Schriftstudiums vollkomen im Charakter des Midrasch gehalten ist ... Das aber bei dem ganzen Charakter der Stelle die weitere über den Wortlaut hinausgehende Ausdeutung der Qwulle als Szymbol der vom Tempel ausgehenden Lehre, wie alte Ausleger wollten, nicht im Sinne des Propheten ist, ist völlig sicher. Lehre würde nicht durch einen Bach, der ein bestimmtes einzelnes Thal bewässert, sybolisiert werden, sondern durch ein Quelle, welche nach Allen Seiten hin Leben strömt, ... Der Sinn der stelle ist denn in Wahrheit auch rein mystisch-geographisch, es wird geschildert, wie sich das benachbarte Gebiet, die Gefilde Moabs, Num 33, 49, in der Endzeit verhalten wird, woran sich die entsprechenden Aussagen über Aegypten und Edom lehnen, am Schlusse aber Juda's besonder Herrlichkeit beigefügt wird."

that he attaches symbolic meaning to the term *Valley* in previous verses in relation to the Day of Yahweh (4:2, 12, 14). Thus, it is highly appropriate, as Merx has said, to interpret the V*alley of Shittim* as an eschatological *Chiffre*, to signify that the Day of Yahweh operates as a midrash on the entrance into the promised land. "So ist hier auf die geographische Unmöglichkeit keine Rücksicht zu nehmen, wir haben Midrasch vor uns."[141]

Verse 18 represents a dense midrashic complex of various eschatological and apocalyptic motifs, which serve to show that the land's fertility is the consequence of Yahweh's dwelling in Zion (4:17). It is once again important to note that Joel's proto-apocalypticism is forged through the appropriation and resignification of scripture.

4.6.2. *Joel's Use of Scripture in 4:19: The Retribution of Israel's Historic Enemies*

The destruction of Egypt and Edom is largely based on the fact that they represent Israel's historical enemies. They are singled out for special mention; the DOL will bring about their desolation (שְׁמָמָה). Wolff notes a whole host of verses in the book of Ezekiel that use the same words to denote the destruction of both Egypt and Edom (29:10, 12; 32:15 and 35:3, 4, 7, 9, 14, 15). It would seem that Joel is utilizing the common idiomatic speech found in many texts. Allen has pointed out that, in the case of Edom, the passage has intratextually reused the words of 2:3 (מִדְבָּר שְׁמָמָה).

In 4:19b (מֵחֲמַס בְּנֵי יְהוּדָה אֲשֶׁר־שָׁפְכוּ דָם־נָקִיא בְּאַרְצָם׃) the prophet gives the purpose statement for Yahweh's retribution against Egypt and Edom. Allen correctly understands that Joel is echoing Obad 10: מֵחֲמַס אָחִיךָ יַעֲקֹב תְּכַסְּךָ בוּשָׁה וְנִכְרַתְתָּ לְעוֹלָם׃.[142] His use of the allusion represents a reversal of the oath of retaliation (*ius talionis*), which is a theological paradigm in the book of Obadiah as it relates to the topic of the DOL (v. 15). Joel affirms both Edom and Egypt's destruction on the DOL, based on the allusion to "violence" (מֵחֲמַס) done to the sons of Israel. "Für Jo ist die Ansage von Edoms Verwüstung 'der letzte Akt des eschatologischen Dramas.'"[143]

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[141] Merx, *Prophetie*, 75 n. 2. Merx goes on to say that the latest expressions in the book of Joel represent a *Renaissanceerscheinung* (see p. 78).

[142] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 125. See also Bic, *Das Buch Joel*, 104; and Bergler, *Joel als Schriftinterpret*, 310-311.

[143] Bergler, *Joel als Schriftinterpret*, 311.

4.6.3. *Joel's Use of Scripture in 4:20: The Security of Judah and Jerusalem*

The reference to Judah and Jerusalem's security comes as an antithetic parallelism to Egypt and Edom's destruction. This verse most likely makes an allusion to Isa 13:20: לֹא־תִשָּׁב לָנֶצַח וְלֹא תִשְׁכֹּן עַד־דֹּור וָדֹור 20.[144] The double repetition of dwelling with the verb יָשַׁב plus the idiom עַד־דֹּור וָדֹור make this allusion understandable. Thus, it affirms Judah and Jerusalem's "perpetual occupation" of its land as a reversal of Babylon's fate on the DOL.[145]

4.6.4. *Joel's Use of Scripture in 4:21: Yahweh's Habitation of Zion as the Result of the Exemption of Judah and Jerusalem's Blood Guiltiness*

In keeping with the central call to repentance through the use of the attribute formula (2:13), it is apropos that the prophet would return to this theme once again at the close of his book.[146] Verse 21a deals with the first portion of the second half of the attribute formula in Exod 34:7bα וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד | עֲוֹן אָבֹות עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃. In accordance with the liturgical use of this *Bekenntnisformel*, the nation is called to repentance (1:15; 2:12-17), based on the merciful dispositions of Yahweh's character. This text tradition echoes the formulaic use of נקה in Jer 25:29.

Verse 21a represents a major "*crux interpretationis*" in the book of Joel.[147] The MT reading, as proposed by S. R. Driver, would read v. 21a as follows: "And I shall exempt their bloodshed *which* I have not exempted."[148] Barthélemy has also come to a similar conclusion. His translation is as follows, "Et je déclaratif innocent leur sang que je n'avais pas déclaré innocent."[149] The LXX reads as follows: καὶ

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[144] Sweeney, *The Twelve Prophets: Volume One Hosea, Joel, Amos, Obadiah, Jonah*, 185.

[145] Sweeney, *The Twelve Prophets: Volume One Hosea, Joel, Amos, Obadiah, Jonah*, 185. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 125.

[146] Dahmen, "Das Buch Joel," 95. See also Wolff, *Joel and Amos,* 84 and Driver, *The Books of Joel and Amos*, 80.

[147] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 117 n. 47. Allen reads the first clause as a question, "And shall I leave their bloodshed unpunished? I will not." See also Bergler, *Joel als Schriftinterpret*, 312-313.

[148] Driver, *The Books of Joel and Amos*, 80. His actual reading is, "And I will hold as innocent their blood that I have not held as innocent."

[149] Barthélemy, *Critique textuelle de L'Ancien Testament: Tome 3. Ézéchiel, Daniel*

ἐκδικήσω τὸ αἷμα αὐτῶν καὶ οὐ μὴ ἀθῳώσω ("And I shall avenge their blood and I shall by no means leave *them* unpunished."). It also appears that the tradent(s) of the LXX took the first verb to be פקד or נקם (ἐκδικεω) and the second verb as נקה (ἀθῳόω). It appears that the LXX attempts to make sense of the passage theologically by referring to Edom and Egypt in v. 19. This interpretation is commonly followed today by Sweeney,[150] Crenshaw,[151] Barton and the NRSV.[152] The LXX tradent of Joel is most likely influenced by Deut 32:43.[153]

The Vulgate follows the MT (et mundabo sanguinem eorum, quem non mundaveram). The most natural reading of the text favors Driver's interpretation, because syntactically the clauses should relate to Judah and Jerusalem as its nearest antecedents, rather than to Edom and Egypt, who are separated from these two clauses by v. 20.[154] However, the theological content of v. 21a is what has caused divergent readings to appear. These two clauses are commonly understood to be an abrupt insertion, and out of character for the passage.[155] But if we understand Joel's use of scripture and how it plays into the attribute formula (2:13), then the MT reading comes into clear focus.

Joel is most certainly alluding to Jer 25:29: כִּי הִנֵּה בָעִיר אֲשֶׁר נִקְרָא־שְׁמִי עָלֶיהָ אָנֹכִי מֵחֵל לְהָרַע וְאַתֶּם הִנָּקֵה תִנָּקּוּ לֹא תִנָּקּוּ כִּי חֶרֶב אֲנִי קֹרֵא עַל־כָּל־יֹשְׁבֵי הָאָרֶץ נְאֻם יְהוָה צְבָאוֹת: His use of this passage follows the theme of reversal in the way that Yahweh deals with Jerusalem in the future.[156] In order to use the allusion as a reversal,

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et les 12 Preophètes, Orbis Biblicus et Orientalis 50/3. (Fribourg Suisse: Editions Universitaires, 1992), 641.

[150] Sweeney, *The Twelve Prophets: Volume One Hosea, Joel, Amos, Obadiah, Jonah*, 185. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 185.

[151] Crenshaw, *Joel*, 202-203,

[152] Barton, *Joel and Obadiah*, 109.

[153] For somewhat different view of Deut 32:43 see Merx, *Prophetie*, 27. He notes that Joel's text is brought into a midrash on Deut 32:43 in *Sifre Pisq.* 333. Merx has this passage on 28 and says the following, "Die altjüdische Auslegung denkt also bei unserm נקה weder an wegreinigen noch an rächen, sondern nach dem Zusammenhange an heiligen weihen."

[154] Crenshaw has a reconstructed text which juxtaposes v. 21a directly after v. 19. Crenshaw, *Joel*, 203.

[155] Wolff sees the two clauses as later additions: Wolff, *Joel and Amos*, 84. For the term "blood" relating to v. 19b see Bergler, *Joel als Schriftinterpret*, 312-313.

[156] *Contra* Bergler, *Joel als Schriftinterpret*, 312-313. He sees Joel alluding to Jer 49:12 which is an intratextual echo of this verse within the Jeremiah corpus.

Joel has to make some adjustments. Note that the resignification of Jer 25:29 changes the allusion from a question in the first clause to an announcement of exemption for past blood guiltiness. In so doing, he changes the verb stem from a *niphal* to a *piel* to conform its use to the original *Textgestalt* (Exod 34:7ba). Its meaning has been reversed so that, based on their repentance by citing the attribute formula, Yahweh is no longer holding them liable for punishment. This conforms to Joel's *Bekenntnisformel* in 2:13 because it reiterates the second half of the formula. The tradition now shows the manner in which Yahweh exempts those who are guilty (וְנִחָם עַל־הָרָעָה). This completes Joel's whole liturgical approach. It also shows how he uses the formulaic-stamped language of the attribute formula of Jer 25:29. The concept of reversal in judgment is a theological ideology that this prophet shares with the book of Jeremiah (*contra* Jonah).

The second clause reinforces the thought of exemption, but makes clear the notion that the bloodshed has not been previously expiated, which specifically underscores the nation's guilt from the first half of the book. Joel reverses the idea of punishment found in Jeremiah, which is in conformity to Yahweh's favorable answer to the nation's communal lament (2:12-17). Thus, the prophet brings his message to a close with a reference to a clause found in the language of the ancient *Bekenntnisformel* (Exod 34:7). Judah and Jerusalem's blood-guiltiness directly corresponds to the nation's divine chastisement by unprecedented locusts plagues, drought and fire.[157] This reinforces the basic Deuteronomistic covenantal ideology laid down in 1 Kgs 8.

4.7. *Conclusions to Joel's Use of Scripture in 3:1-4:21*

The use of scripture in Joel is characterized by allusion. Through the process of recontextualization, an earlier utterance becomes resignified by its synchronous application. Joel is not so much concerned with interpreting Israel's traditions, as he is with *adapting* them for his unique *Sitz im Leben*. This research has confirmed that no appropriation of Israel's traditions is ever used without its

[157] Wolff has noted that v. 21a is extraneous material because of its odd appearance in the book. But taking the *Bekenntnisformel* into account the sudden appearance of this statement may be somewhat assuaged. Wolff, *Joel and Amos*, 84.

resignification.[158] This is the case in the citation of Obad 17, where the prophet transforms the deliverance in Zion on the DOL into a proto-apocalyptic event.[159] Political saviors in Zion have been replaced by theophanic expectations. Deliverance comes through prayer made in Yahweh's name in Zion and Jerusalem. Joel's appropriation of Obadiah's promise to Zion's sanctity has been completely saturated in a proto-apocalyptic context. The Joeline community convinces the small Judean province in the Persian satrapy to look heavenward for their deliverance.

The book provides a vantage point from which to view the popularization of an early form of hierocratic apocalypticism. Its function is to offer a transcendent hope to a powerless, marginalized people in the small province of Yehud of the Persian Empire.[160] Intertextually, the DOL functions apocalyptically as a *protest ideology* in opposition to Judea's political efforts to resolve the captivity of Jerusalem and Zion (Obad 21).[161]

Another striking feature that occurs in the second half of the book is eschatological ciphers. The allusion to the Valley of Jehoshaphat (4:2, 12) becomes a cipher for Yahweh as judge. Joel's penchant for eschatological ciphers has also been observed in his use of the *Northerner* (2:20), the teacher of righteousness/autumn rain for righteousness (2:23), the Valley of Decision (4:14), and the Valley of Shittim (4:18). This type of code language is a manifestation of the burgeoning proto-apocalypticism of the post-exilic era.[162]

The sheer density of the midrashic use of scripture leads one to the conclusion that the prophet has two audiences. First, the surface message is for all the inhabitants of the land (1:2). The second antecedent voice targets the elders of community (1:2), and the hierocratic scribes (1:14 and 2:15-17), who are able to recognize the prophet's allusions and understand its new articulation in light of

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[158] Sanders, "From Prophecy to Testament: An Epilogue," 252-253, 257 n. 57.

[159] Sanders, *Canon and Community*, 22.

[160] Hellholm's thesis of the function of apocalyptic literature is a useful model for the book of Joel. Hellholm, "The Problem of Apocalyptic Genre and the Apocalypse of John," 27. For the historiographical background for life in the Persian era see J. Maxwell Miller and John H. Hayes, *A History of Ancient Israel and Judah* (Philadelphia: Westminster Press, 1986) 429-436.

[161] For understanding the function of apocalyptic literature as a form of protest see: Reddish, *Apocalyptic Literature: A Reader*, 25.

[162] Wolff, *Joel and Amos*, 76.

its recontextualization. It is safe to say that in the Persian era of the Second Temple period only the scribal class could read and have access to the temple's documents. Joel's scribal readership probably shares similar traits with Katheryn Darr's "readers" of Second Isaiah's vision:

> Who is "our reader" of Isaiah's Vision? ... a scribe, or religious leader and educator ... Culturally-literate and fully at home within his society, he knows— or at least thinks he knows—basic facts (historical, political, geographical, religious ethnic) and conventions (social, cultural, literary, etc.) related to Israel and its world. Though this is his first reading of Isaiah, he is familiar with other of Israel's existing religious texts, including the Torah of Moses certain prophetic collections, psalms, and so on.[163]

Scholars have stated that the process of the formation of the canon is observable through the OT's repetition, re-accentuation or *relecture* of itself.[164] Joel's appropriation of Israel's scribal traditions and motifs provides manifold witness of the canonical process already at work in the Pentateuch, prophetic works and Psalms. His use of Exodus, Deuteronomy, Isaiah, Ezekiel, Zephaniah, Obadiah, Amos, Jeremiah, Hosea, Nahum, Micah, and Jonah, demonstrates the vitality of these sacred traditions in the latter half of the fifth century.[165] Likewise, Joel's resignification of these prophetic traditions attests to his community's knowledge of the nation's sacral documents.

The purpose for calling upon Israel's religious traditions resides in the fact that these documents inform the community of its unique history, present identity, and its socio-ideological horizon. To call upon the tradition, as the prophet has done, shows that he is rooted within the community's past, which enables him to offer guidance in the present. The reliance upon these traditions is an indication of their inherent authority, which solidifies the continuity of the past to the present. Bakhtin states that for a work to live in the future it must have also absorbed the past. If a work belongs *entirely* to the present, and is not a continuation of the past, it can not live in the future. "Everything that belongs only to the present dies along with

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[163] Katheryn Pfisterer Darr, *Isaiah's Vision and the Family of God*, 30.

[164] Sanders, *Canon and Community*, 32-33. Sanders, *From Sacred Story to Sacred Text*, 16 ff. Lee Martin McDonald and James A. Sanders, "Introduction," in *The Canon Debate*, 16.

[165] Sanders, *Torah and Canon*, 91-92.

the present."[166] The work that continues to live in the future is a product itself of *relecture*. From such authoritative works, communities *darash*,[167]in order to determine their future ideological horizon. The observation of comparative midrash in biblical literature is what Sanders identifies as the process of canonization.[168] The reader of Joel observes, just such a process in the synthesis of the documents from which the prophet has appropriated and resignified the original messages.

The significance of Joel's message must be understood against the background of prior concrete statements on the same motifs and themes. Bakhtin explains that against such a background an utterance:

> ... enters a dialogically agitated and intention filled environment of alien words, and value judgements ... The living utterance, ... cannot fail to brush up against thousands of living dialogic threads, woven by socio-ideological consciousness around the given object of an utterance, it cannot fail to become an active participant in social dialogue. After all, the utterance arises out of this dialogue as a continuation of it and as a rejoinder to it—it does not approach the object from the sidelines.[169]

It has been the twin goals of this present work to enable the reader to participate in the dialogue of Joel's message, and *sideline* monologic interpretation of double-voiced speech.

Finally, this research has demonstrated that the *normative* function of scribal traditions in the book of Joel points sharply to the fact that Joel is not an interpreter of scripture, but a learned scribal prophet, who appropriates and resignifies scripture around his dominate theme of the Day of Yahweh. Thus, for Joel, as a scribal prophet Israel's literature and traditions of the Second Temple period function as his *authoritative medium of refraction*.[170] These insights are made possible

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[166] Bakhtin, *Speech Genres & Other Late Essays*, 4.

[167] The term *darash* is a transliteration of the Hebrew verb דרשׁ, which means to search, to seek. Through this heuristic enterprise one searches the scritpures to find life for today (John 5:39).

[168] Sanders, "From Prophecy to Testament: An Epilogue," 252-253.

[169] Bakhtin, *The Dialogic Imagination*, 276-277.4

[170] Bakhtin, "Discourse Typology in Prose," in *Readings in Russian Poetics: Formalist and Structuralist Views* (eds. Ladislav Matejka and Krystyma Pomorska; Cambridge: M.I.T. Press, 1971), 195.

through the use of the subdiscipline of comparative midrash and Bakhtinian dialogism. These insights are made possible through the use of the subdiscipline of comparative midrash. This work concludes, through the methodologies employed, that Joel is best understood as a *Schriftprophet*.[171] He is a transitional figure who stands at the time between prophets and learned scribes, after the reform of Nehemiah in the postexilic era.[172] According to Merx, the result of Joel's polished study is an activity best typified as a *Reaissanceerscheinung*.[173]

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[171] Merx, *Die Prophetie des Joel*, 3. Wolff, *Joel und Amos*, 12. Cannon, "'The Day of the Lord' in Joel," 39.

[172] Merx, *Die Prophetie des Joel*, *34-35*.

[173] Merx, *Die Prophetie des Joel*, 78.

PART TWO

THE SCRIPTURE'S USE OF JOEL: THE FUNCTION OF JOEL IN THE NEW TESTAMENT

CHAPTER ONE

THE USE OF JOEL 3 IN ACTS 2: ITS PARTICULARISTIC, APOLOGETIC, SALVIFIC, CHRISTOLOGICAL AND PNEUMATIC EMPHASES

1.1. *Introduction to the Use of Joel in Acts 2*

The purpose of this section is to follow the *Nachleben* of Joel 3:1-5 (MT) in the Petrine speech account (Acts 2:14-41). The methodology of comparative midrash focuses on the intersection of both diachronic and synchronic textual surfaces, in order to discern the function of an antecedent passage's recontextualization.[1] Through this approach, the work addresses the hermeneutical purpose that christology, ecclesiology, and pneumatology play in the text. Luke's appropriation of the Joeline eschatological *Zwischenzeit* is also discussed in light of the *Sitz im Leben* of the early Jewish *ecclesia.*

This section highlights the functional *diversity* that Joel occupies in the text. One cannot discuss the singular function of Joel in Acts 2, because its appropriation is partitioned architectonically to serve different purposes within the speech. Therefore, one must determine the purposes for which Joel is being called upon to serve within each structural unit of Peter's speech.[2]

It is also important to highlight the function of canonical hermeneutics for Joel's *Nachleben* in the New Testament.[3] Bakhtin makes some helpful notes concerning the characteristics of canonical literature in general. They are worth repeating, because these concepts are global in nature and underscore, for our purposes, the reason for which New Testament authors appropriate the First Testament's literature. His statements may also aid scholars in understanding that great literary works tend toward *resignification* when they are *recalled outside* of the time of their own creation.

> If it is impossible to study literature apart from an epoch's entire culture, it is even more fatal to encapsulate a literary phenomenon

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[1] Sanders, *Canon and Community*, 77.
[2] See the structural analysis of the Petrine speech in the appendix.
[3] Sanders, "From Prophecy to Testament: An Epilogue," 256-257.

> in the single epoch of its creation, in its own contemporaneity, so to speak. We usually strive to explain a writer and his work precisely through his own time and the most recent past (usually within the epoch, as we understand it). We are afraid to remove ourselves in time from the phenomenon under investigation. Yet the artwork extends its roots into the distant past. Great literary works are prepared for by centuries, and in the epoch of their creation it is merely a matter of picking the fruit that is ripe after a lengthy and complex process of maturation. ... Works break through the boundaries of their own time, they live in centuries, that is, in *great time* and frequently (with great works, always) their lives there are more intense and fuller than are their lives within their own time. But the work cannot live in future centuries without having somehow absorbed past centuries as well. If it had belonged *entirely* to today (that is, were a product only of its own time) and not a continuation of the past or essentially related to the past, it could not live in the future. Everything that belongs only to the present dies along with the present. ... In the process of their posthumous life they are enriched with new meanings, new significance: it is as though these works outgrow what they were in the epoch of their creation. … they are recalled and invigorated in renewed form (in a new context). Nothing is absolutely dead: every meaning will have its homecoming festival.[4]

Bakhtin's description of great literary works and traditions is a prism for understanding the canonical process of biblical literature. This chapter focuses on the Lukan appropriation of Joel's message for authoritative guidance. His theological rootedness to past traditions enables him to provide a firm continuity for his community today. The fruit of the canon is observed by its permanence through time, and by its ability to accommodate new meanings and significance outside of the time of its own epoch. James Sanders has stated that the salient features of the canon are its repetition or *relecture* with concomitant resignification, as well as its stability and adaptability for later believing communities.[5] Luke's appropriation of the OT shows that this literature has begun entering into *great time* through its long and complex process of maturation, and is, therefore, able to be adapted to new meanings and situations beyond its original horizon. The ability for Joel's posthumous life to offer an interpretation for Pentecostal tongues is truly a sign that *every meaning will have its homecoming festival.*

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[4] Bakhtin, *Speech Genres & Other Late Essays*, 3-4, 170 (see also pp. 145-146 for contextual meaning).

[5] Sanders, *From Sacred Story to Sacred Text*, 171.

1.2. *Textual Background to the Use of Joel in Acts 2: The Intertextual Matrix*

This section contains a broad overview of several of textual data, which have an immediate impact on understanding the cultural, historical, and linguistic developments of the Pentecost event. Typological parallels of the Feast of Pentecost and the ways that they are used to express the message of the gospel as the fulfillment and continuation of the First Testament are discussed. There are a host of disparate texts from Second Temple Judaism that can be brought together to form a matrix, from which emerges a rich dialogized background that interacts with several motif complexes, found within the Petrine speech account.

1.2.1. *Old Testament Background to Pentecost*

1.2.1.1. *Pentateuchal References to the Day of Pentecost*

Exod 34:22 וְחַג שָׁבֻעֹת תַּעֲשֶׂה לָךְ בִּכּוּרֵי קְצִיר חִטִּים וְחַג הָאָסִיף תְּקוּפַת הַשָּׁנָה׃

Lev 23:15-16 וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃ 16 עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה׃

According to Exodus 34:22, חַג שָׁבֻעֹת (Feast of Weeks) is a celebration that marked the end of the wheat harvest. This is primarily an agricultural feast that is conjoined with a religious celebration. The first fruits are brought to Yahweh as a wave offering on the day after the Sabbath (Lev 23:15).[6] This feast is held for one day on the fiftieth day after the barley sheaf offering at the Feast of Unleavened Bread. This is the second of the three feasts where all Jewish males are required to appear before Yahweh at the temple.

The celebration of Pentecost should be mentioned in conjunction with 2 Chronicles 15:10-15. This covenantal renewal took place under king Asa of Judah in the third month (v. 10), precisely at the time of the giving of the law mentioned in Exod 19. They offered a great sacrifice (v. 11) and entered into a covenant. Lastly, they

[6] Both the Feasts of Passover and Pentecost had pneumatological significance in the NT. At Passover the offering of the barley omer took place on the day after the Sabbath, which in John's Gospel was the day of Jesus' resurrection. The Johnannine Pentecost took place on this same day, according to John 20:19. Fifty days later on the day of Pentecost the sheaf of the wheat harvest was offered in the Temple. Thus, on both feasts, there was an offering of first-fruits with a corresponding account of the bestowal of the Spirit.

took an oath with a loud voice, shouting, trumpets and ram's horns (v.15). Verse 15 was a clear allusion to the day that Yahweh came down on Mount Sinai (Exod 19:16,19). All Israelite males were required to appear before Yahweh for this feast. Therefore, it was highly unlikely that there would have been two such gatherings in Jerusalem in one month, thus, showing the OT connection with a renewal of the covenant and Pentecost.[7]

Symbolically, these feasts refer to the ingathering of the Jewish people (the first fruits of the new covenant). The Gentiles are to follow in the program that Luke lays out as the narrative unfolds (Luke 24:47: καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη ἀρξάμενοι ἀπὸ Ἰερουσαλὴμ).[8] The hint offered by Luke in Acts 2 can be seen by the gift of *glossolalia* as intelligible human speech. The tongues that Luke mentions come from every nation under the heavens. This latently anticipates the gospel going to all nations, in accordance with Luke's programmatic statement in Acts 1:8 and Isa 66 (LXX). Luke's presentation of *xenologia*[9] is a clear sign that his presentation of the gospel's universalization is significant as the Gentile mission unfolds. However, one must note that the prophecy of Joel in Acts 2 functions *purely* in a Jewish matrix in accordance with the Joeline prophecy.

1.2.1.2. *The Septuagint Text of Genesis 11*

In The LXX version of Genesis 11:7-8 the text records the following Yahweh speech report: δεῦτε καί καταβάντες συγχέωμεν ἐκει αὐτων την γλωσσαν, ἵνα μη ακούσωσιν ἕκαστος την φωνην τοῦ πλησίον. Καί διέσπειρεν αὐτους κυριος ἐκεῖθεν ἐπι προσωπον πασης της γης. The Septuagint text uses the term συγχέω (to confound, confuse) to describe the confusion which Yahweh brings upon humanity.[10] Luke uses the same word in his depiction of what

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[7] See J. A. Fitzmyer, *The Acts of the Apostles* (AB 37; New York: DoubleDay, 1998), 233.

[8] A. Lincoln, "Pentecost," in *DLNT*, 903.

[9] For the terminology of *xenologia* see Fitzmyer, *The Acts of the Apostles*, 236, 239.

[10] For an interesting parallel in the ancient world see Samuel Noah Kramer, "The Babel of Tongues: A Sumerian Version," *JAOS* 63 (1968): 108-111. Enkidu is responsible for confusing the tongues of mankind, which before had been unified. In the tale Enkidu is jealous because Enlil has exercised hegemony over mankind by their single language. Thus, the confusion of tongues, in the Sumerian account, is due to jealously over mankind amongst the gods.

took place on the day of Pentecost. In Acts 2:6 it states: γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθεν τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. For Luke, in Acts, the multiplicity of languages produces intelligibility and this is what causes confusion (συγχέω). In Babel, it was the multiplicity of languages that brings about unintelligibility and confusion.[11] Through glossolalia, Luke restores intelligibility through the multiplicity of languages. This inversion effect may be evidence that Luke typologically understands the gift of tongues (human tongues) as a means of *uniting* humanity, in juxtaposition to the division of languages at Babel.[12]

1.2.1.3. *The Septuagint Text of Exod 19-20 and Deut 4:11-12*

Dupont, in a chapter entitled "La Première Pentecôte Chrétienne," states that the adverb ὁμοῦ that we find in Acts 2:1 corresponds to a similar word used in Acts 1:13-14 (ὁμοθυμαδόν), which is used in Exodus 19:8 (ἀπεκρίθη δὲ πας ὁ λαὸς ὁμουμαδὸν καὶ εἶπαν πάντα ὅσα εἶπεν ὁ θεός ποιήσομεν καὶ ἀκουσόμεθα).[13] The point that Dupont makes is that both communities are together (ὁμοθυμαδόν) before Yahweh when the covenantal law is given (OT community) or correspondingly renewed (NT community). He says that ὁμοῦ is alluded to in Acts, which connects Pentecost to Sinai. Dupont makes the case by the comparison of texts, which demonstrate similarities between both communities through linguistic and thematic elements.

> Tous ensemble dans un même lieu. L'expression vise directement un groupement extérieur, local; cependant, à en juger par le vocabulaire de Luc et par le lien qui la rattache à I,13-14, elle paraît traduire en même temps l'unanimité que suppose le coude-à-coude. Ils sont ensemble non seulement par le lieu ou ils se tiennent, mais aussi par l'union des coeurs, Lors de la promulgation de la Loi sinaïtique, "tout le people répondit Ensemble" (ψαηδάω), "unanime", d'après le grec (ὁμοθυμαδόν), pour s'engager à accomplir les paroles de Dieu (Ex. 19,8). La tradition juive accentuait ce trait : le targum l'introduit dès le début du récit: "Israël campa en face de la montagne d'un Coeur uni"

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[11] See Ben Witherington, *The Acts of theApostles: A Socio-Rhetorical Commentary* (Grand Rapids: Erdmans, 1998), 136.

[12] Peter H. Davids, "Tongues," in *DLNT*, 1178.

[13] See also Fitzmyer, "The Ascension of Christ and Pentescost," *TS* 45 (1984): 433.

> (Ex. 19,2); le commentaire tannaïte explique qu'à leur arrivée au Sinaï, les Israélites étaient "un seul Coeur," qu'en répondant à Moïse (19,8), ils étaient "un seul coeur", et le theme revien encore à propos d'Ex 20,2: "Lorsqu'ils étaient tous au mont Sinaï pour recevoir la Loi, ils étaient tous un seul Coeur pour accepter avec joie le Règne de Dieu." L'unanimité de la communauté chrétienne au moment de la Pentecôte correspond à celle de l'assemblée d'Israël au pied du Sinaï.[14]

Theophanic Elements in the Sinai Account

Three texts, Exod 19:16, 20:22, and Deut 4:11-12, set forth the theophanic elements that are embedded within the Lukan narrative of the Pentecost event. The reference to φωναὶ (sounds) is reflected in Acts 2:2 and 6, where φωνή and πνοή are equated to the sound of wind. The next phrase ἠχει μέγα "a great wind" correlates smoothly with Acts 2:2 καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας. Thus, the violent wind from heaven, in the book of Acts, has an analogous parallel to the events on Mount Sinai. The text from Deuteronomy also offers a secondary parallel account to Exodus. The narrator informs his audience that Yahweh speaks from the midst of the fire, and the Israelites hear the sound of his words. Luke records in his account that fire, shaped in the form of tongues, appears over their heads and they speak with different languages (ἑτέραις γλώσσαις). Thus, God's word is in their mouths as a fire (Jer 23:29). Furthermore, the phrase φωνην ῥηματων ὑμεις ἠκουσατε is close to Acts 2:6 γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθεν τὸ πλῆθος. Note there are groups who hear the words of God.[15]

1.2.1.4. *The Septuagint Text of Isaiah 66:18-24*

Note how the LXX version of Isa 66:18-24 dovetails with the events described in Acts 2.[16] It details the gathering of dispersed Jews to Jerusalem, and their return to their countries to proclaim Yahweh's name to the Gentiles. This may be the text upon which the post resurrection *logia* of Jesus is based in Luke 24:47: καὶ κηρυχθῆναι

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[14] Jacques Dupont. *Études sur les Actes des Apôtres* (LD 45; Paris: Les Éditions du Cerf, 1967), 484.

[15] Fitzmyer, *Acts of the Apostles*, 234. See also Witherington, *Acts of the Apostles*, 132.

[16] See David W. Pao, *Acts and the Isaianic New Exodus* (WUNT 130; Tübingen: Mohr Siebeck, 2000). C. K. Barrett, *The Acts of the Apostles* (vol. 1 ICC; Edinburgh: T&T Clark, 1994), 108.

ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη ἀρξάμενοι ἀπὸ Ἰερουσαλὴμ. In verse 18 Yahweh is gathering all nations and tongues to see his glory. This correlates with Acts 2: 5: Ἦσαν δὲ εἰς Ἰερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. The text specifically states "Jerusalem," the exact place to which the LXX text refers as the place where Yahweh gathers his people. Note the phrase "from every nation under the heaven" which agrees with "all the nations." Lastly, the phrase "tongues" agrees with Acts 2:11 (ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ). In verse 19, the phrase καὶ καταλείψω ἐπ' αὐτῶν σημεῖα, the demonstrative pronoun αὐτῶν specifically has its antecedent in πάντα τὰ ἔθνη καὶ τὰς γλώσσας. This is an apt description for the events at Pentecost. In Jerusalem there are gathered Jews from all over the Roman οἰκουμένη. The phenomena that σημεῖα refers to is left unexplained. If it is applied to the passage in Acts 2, it refers to the gift of tongues. This passage from the LXX determines that the Gentiles are to be converted by those being saved (σεσῳσμένους v.19). The Septuagint reading of Joel 3:5 shows that its tradent may have been influenced by Isaianic theology (c.f. Acts 2:40). Note the verbal agreements with the word σῳζω. In Joel 3:5, LXX tradent chooses the term εὐαγγελιζομενοι (those being preached to), in order to create an *'al tiqrê* (אל תקרי) interpretation.[17] He reads מְבַשְּׂרִים for בַּשְּׂרִידִים because of the similarity in spelling. Thus, the Isaianic passage, by Luke, presages the universal call to salvation as it unfolds in the book of Acts. First, in v. 18 Yahweh gathers his people from all nations and sets a sign among them. Second, in v. 19 it states, "I shall send out those being saved of them to the nations to Tarshish, Put, Lud, Mosoch, and Tubal and Greece[18] and to the islands far away who have not

[17] See Shemaryahu Talmon, "Aspects of the Textual Transmission of the Bible in the Light of Qumran Manuscripts,"in *Qumran and the History of the Biblical Text* (eds. Frank M Cross and Shemaryahu Talmon; Cambridge: Harvard University Press, 1975), 256-263. And see Isac Leo Seeligmann, "Voraussetzungen der Midraschexegese," in *Congress Volume: Copenhagen 1953* (VTSup 1; Leiden: Brill, 1953), 150-181.

[18] Some of these are regions within the Lukan narrative of Acts 2. See James Scott, "Acts 2:9-11 As an Anticipation of the Mission to the Nations," in *The Mission of the Early Church to Jews and Gentiles* (WUNT 127; eds. Jostein Ådna and Hans Kvalbein; Tübingen: Mohr Siebeck, 2000), 87-123.

heard my name nor have seen my glory, and they shall declare my glory among the nations."

Peter's message on Pentecost is preached to Jews and proselytes (Acts 2:5, 14). They believe, take the message back to their own countries, and declare the wonders of God. This follows the plan of Acts 1:8 as well. The statement in 66:23 is also instructive: ἥξει πᾶσα σὰρξ ἐνώπιόν μου προσκυνῆσαι ἐν Ιερουσαλημ εἶπεν κύριος. "All flesh shall come to worship before me in Jerusalem the Lord has said." An echo can be heard here from Joel 3:5. After the initial evangelization of the Jews, the mission eventually goes also to the Gentiles. Thus, with *Luke's* preface in ch. 1 the anticipated mission can be understood as a supporting intertext, but not one that is intended by Peter in his Pentecost sermon. It is important not to mix these two perspectives.

1.2.1.5. *The Covenant Renewal in the Third Month: 2 Chronicles 15:10-13*
This is an important text that builds a bridge between the renewal of the covenant in the third month and the Feast of Weeks. A national renewal of the covenant coincides with the celebration of this feast. The text strongly supports the idea of connecting the renewal of the covenant with Pentecost.[19] James VanderKam states that "The use of the term "oath" (הִשְׁבוּעָה [v. 15]) may be meant to remind the reader of the Festival of Weeks (חג הִשְׁבוּעָה) in the context of the third month."[20] Connected to this reference, one notes that the narrator of Exod 19 chronicles the congregation's arrival in the wilderness of Sinai at the beginning of the third month. Second Chronicles 15 suggests that the giving of the Law coincides with the Feast of Weeks, as also celebrated in later Second Temple Judaism. The Qumran community has also made this connection.

1.2.2. *Second Temple Jewish Literature Relating to Pentecost*

1.2.2.1. *The Origin of the Term "Pentecost"*
The term *Pentecost* (πεντηκοστός) comes to us from several sources in the intertestamental period. For instance, there is a reference in

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[19] Georg Kretschmar, "Himmelfahrt und Pfingsten," *ZKG* 66 (1955): 227.

[20] James VanderKam, "The Festival of Weeks and the Story of Pentecost in Acts 2," in *From Prophecy to Testament: The Function of the Old Testament in the New* (ed. Craig A. Evans; Peabody: Hendrickson, 2004), 187.

Tob 2:1: καὶ ἐπὶ Σαχερδονος βασιλέως κατῆλθον εἰς τὸν οἰκόν μου καὶ ἀπεδόθη μοι ἡ γυνή μου Αννα καὶ Τωβιας ὁ υἱός μου καὶ ἐν τῇ πεντηκοστῇ τῇ ἑορτῇ ἡμῶν ἥ ἐστιν ἁγία ἑπτὰ ἑβδομάδων ἐγενήθη μοι ἄριστον καλόν καὶ ἀνέπεσα τοῦ ἀριστῆσαι. Other references include in 2 Macc 12:32, Josephus *Ant.* III 252 and Philo *Decalogue* 160.

1.2.2.2. *The Book of Jubilees and the Celebration of Pentecost*

The celebration of Pentecost, prior to the NT era, has been connected with the giving of the law at Sinai. These connections have their roots in the narrative of Exodus 19:1 ff.[21] In the book of *Jubilees,* the Feast of Weeks is conjoined with the giving of the Law at Sinai (1:1; 6:17-19; 14:20; 22:1-16). There is also a very strong connection to this practice at Qumran (1QS I, 8-II, 25, CD XVI, 2-4).[22] The following are notations from the book of Jubilees:

> This is the Account of the Division of Days of the Law and the Testimony for Annual Observance according to their Weeks (of years) and their Jubilees throughout all the Years of the World just as the Lord told it to Moses on Mount Sinai when he went up to receive the tablets of the Law and the commandment by the word of the Lord, as he said to him, "Come up to the top of the mountain." 1:1 In the first year of the Exodus of the children of Israel from Egypt in the third month on the sixteenth day of that month, the Lord spoke to Moses, saying, "Come up to me on the mountain, and I shall give you two stone tablets of the Law and the commandment, which I have written, so that you may teach them. … 6:17 Therefore, it is ordained and written in the heavenly tablets that they should observe the feast of Shebuot in this month, once per year, in order to renew the covenant in all (respects), year by year. 18. And all of this feast was celebrated in heaven from the day of creation until the days of Noah, twenty-six jubilees and five weeks of years. And Noah and his children kept it for seven jubilees and one week of years until the day of the death of Noah. And from the day of the death of Noah, his sons corrupted it until the days of Abraham, and they ate blood. 19. But Abraham alone kept it. And Isaac and Jacob and his sons kept it until your days, but in your days the children of Israel forgot it until you renewed it for them on this mountain. …14:20 And on that day we made a covenant with Abram just as we had made a covenant in that

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[21] Note that 2 Chron 15:10-15 mentions a covenant renewal in the third month. See Nahum Sarna, *The JPS Torah Commentary Exodus* שמות (New York: The Jewish Publication Society, 1991), 145.

[22] Kretschmar, "Himmelfahrt und Pfingsten," 227-228.

> month with Noah. And Abram renewed the feast and the ordinance for himself forever…. 22:1 And it came to pass in the first week of the forty-fourth jubilee in the second year, that year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to Abraham, their father, to observe the feast of Shebuot, which is the feast of the firstfruits of the harvest. And Abraham rejoiced because both of his children came, …[23]

From these passages it is clear that the most important feast for the book of Jubilees is Pentecost, which is referred to in the book as *Shebuot*. James VanderKam has done extensive work in this regard, and shows the manner in which the covenanteers made an annual covenant renewal in conjunction with this festival.[24] The book of Jubilees was a document that is held in high esteem at Qumran, where portions of the book have been found.[25]

It should be noted that there were at least three reckonings of Pentecost in the first century. The Sadducees began their count of 50 days immediately beginning with the day after Passover. The Pharisees began their count immediately with the day after the first Sabbath, whenever that day would ocurred. The Essenes began their count on the Sabbath following the eighth day of the Feast of Unleavened Bread, which concluded the Passover celebration. The reason for the differences of interpretations stemmed from the OT itself. The manner in which the Day of Pentecost was figured depended on how one understood the meaning of the phrase *on the day after the Sabbath* in Lev 23:16a (עַד מִמָּחֳרַת הַשַּׁבָּת 16 הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יֹום).[26]

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[23] O. S. Wintermute, "Jubilees (Second Century B. C.) A New Translation and Introduction." in *The Old Testament Pseudepigrapha: Volume 2 Expansions of the Old Testament and Legends, Wisdom and Philosophical Literature, Prayers, Psalms, and Odes, Fragments of Lost Judeo-Hellenistic Works (*ed. by James H. Charlesworth; Garden City: Doubleday, 1985), 53-97.

[24] James VanderKam, "The Festival of Weeks and the Story of Pentecost in Acts 2," 189-193.

[25] Fragments were found in 4 caves 1Q17-18, 2Q19-20, 3Q5 4Q216-128, 282, 11Q12. See Geza Vermes, *The Complete Dead Sea Scrolls in English* (New York: Allen Lane Penguin Press. 1997), 507 ff.

[26] See James VanderKam, "The Festival of Weeks and the Story of Pentecost in Acts 2," 188-193.

1.2.2.3. *The Qumran Documents and the Celebration of Pentecost*

> *Damascus Document* CD XVI, 1-4
> (For God made) XVI a covenant with you and all Israel; therefore a man shall bind himself by oath to return to the Law of Moses, for in it all things are strictly defined. As for the exact determination of their time to which Israel turns a blind eye, behold it is strictly defined in the *Book of the Divisions of the Time into their Jubilees and Weeks*.[27]

> *The Community Rule* 1QS I, 19-II, 19
> One entering the Covenant, the Priests and Levites shall bless the God of salvation and all His faithfulness, and all those entering the Covenant shall say after them, 'Amen, Amen!' … Then the Priests shall recite the favours of God manifested in His mighty deeds and shall declare all His merciful grace to Israel, and the Levites shall recite the iniquities of the children of Israel, all their guilty rebellions and sins during the dominion of Belial. … And after the blessing and the cursing, all those entering the Covenant shall say, 'Amen, Amen!' … Thus shall they do, year by year, for as long as the dominion of Belial endures."[28]

When one takes the *Damascus Document* and the *Community Rule* together, as seen above, one is able to see that the covenant ceremony is renewed annually in the Qumran community, at the time of the Feast of Weeks. VanderKam has also shown that when this text is viewed from the *Damascus Document* (4QD[a] 11:16-20), one can easily perceive that the annual covenantal renewal takes place during Pentecost.[29] Therefore, one is able to say that in certain sects of Judaism (B.C.E.) Pentecost is celebrated as the day that God makes a covenant with Israel on Mount Sinai. Kretschmar sees that the celebration of Pentecost, in the pre-Christian era, focuses mainly on the covenant perspective rather than the giving of the law at Sinai.[30] This tradition, later recorded in the Mishnah, may be cited as secondary evidence that clearly celebrates Pentecost and the giving of the law at Sinai. Thus, the typological connection between the outpouring of the Spirit on the Day of Pentecost and

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[27] Vermes, *The Complete Dead Sea Scrolls in English*, 137.

[28] Vermes, *The Complete Dead Sea Scrolls in English*, 99-100.

[29] James VanderKam, "The Festival of Weeks and the Story of Pentecost in Acts 2," 190-193.

[30] Kretschmar, "Himmelfahrt und Pfingsten," 229. "Die Verbindung von Wochenfest und Sinaigesetzgebung ist also schon vorchristlich, im Mittelpunkt stand aber nicht das Gesetz sondern der Bund." VanderKam, "The Festival of Weeks in the Story of Acts 2," 203-204.

its relation to the First Testament is that this celebration is to be understood as a fulfillment and renewal of Israel's covenant in the new messianic age.[31]

1.2.2.4. *Philo of Alexandria*

> *De Decalogo* 32 *ff*
> This, then, may be enough to say on these subjects; but it is necessary now to connect with these things what I am about to say, namely, that it was the Father of the universe who delivered these ten maxims, or oracles, or laws and enactments, as they truly are, to the whole assembled nation of men and women altogether. Did he then do so uttering himself some kind of voice? Away! Let not such an idea ever enter your mind; for God is not like a man, in need of a mouth, and of a tongue, and of a windpipe, (33) but as it seems to me, he at that time wrought a most conspicuous and evidently holy miracle, commanding an invisible sound to be existed, attuned to perfect harmonies; and that not an inanimate one, nor yet, on the other hand, one that at all resembled any nature composed of soul and body; but rather it was a rational soul filled with clearness and distinctness, which fashioned the air and stretched it out and changed it into a kind of flaming fire, and so sounded forth so loud and articulate a voice like a breath passing through a trumpet, so that those who were at a great distance appeared to hear equally with those who were nearest to it. (34) For the voices of men, when they are spread over a very long distance, do naturally become weaker and weaker, so that those who are at a great distance from them cannot arrive at a clear comprehension of them, but their understanding is gradually dimmed by the extension of the sound over a large space, since the organs also by which it is extended are perishable. (35) But the power of God, breathing forth vigorously, aroused and excited a new kind of miraculous voice, and diffusing its sound in every direction, made the end more conspicuous at a distance than the beginning, implanting in the soul of each individual another hearing much superior to that which exists through the medium of the ears. ... (44) And, moreover, as was natural, he filled the whole place with miraculous signs and works, with noises of thunder too great for the hearing to support…[32]

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[31] See Max Turner, *Power From on High: The Spirit in Israel's Restoration and Witness in Luke—Acts* (Sheffield: Sheffield Academic Press, 1996), 268. Matthias Wenk, *Community—Forming Power: The Socio-Ethical Role of the Spirit in Luke-Acts* (JPTSup 19; Sheffield: Sheffield Academic Press, 2000), 234.

[32] C. D. Yonge, *The Works of Philo: Complete and Unabridged* new updated ed.; (Peabody: Hendrickson, 1993), 520-522.

De Decalogo 46
And a voice sounded forth from out of the midst of the fire which had flowed from heaven (φωνὴ ὁ ἐκ μὲσου τοῦ ῥυέντος ἀπ᾽ οὐρανου πυρὸς ἐξήχει καταπληκτικωτάτη), a most marvelous and awful voice, the flame being endowed with articulate speech in a language familiar to the hearers (της φλογὸς εἰς διάλεκτον ἀρθρουμένης τὴν συνήθ τοις ἀκροωμένοις) which expressed its words with such clearness and distinctness that the people seemed rather to be seeing than hearing it.[33]

De Specialibus Legibus II, 188-190
Immediately after comes the festival of the sacred moon; in which it is the custom to play the trumpet in the temple at the same moment that the sacrifices are offered. From which practice this is called the true feast of trumpets, and there are two reasons for it, one peculiar to the nation, and the other common to all mankind. Peculiar to the nation, as being a commemoration of that most marvelous, wonderful, and miraculous event that took place when the holy oracles of the law were given; (189) for then the voice of a trumpet sounded from heaven, which it is natural to suppose reached to the very extremities of the universe, so that so wondrous a sound attracted all who were present, making them consider, as it is probable, that such mighty events were signs betokening some great things to be accomplished. (190) And what more great or more beneficial thing could come to men than laws affecting the whole race?[34]

These texts show the vital growth and development of the traditions surrounding the giving of the law at Mount Sinai in Second Temple Judaism. The striking similarities between these accounts and the giving of the Spirit in Acts 2 demonstrate their mutual intertextual environment. Jacob Kremer has made a few salient points that are worth noting.

> Die sehr breiten Ausführungen Philons enthalten manche sprachliche Gemeinsamkeiten (ἠχῃ, ἐξήχει, ἐξήχησεν, ἠχον φωνή ἀπ᾽ οὐρανου πυρος, πυρ φλογοειδές εἰς διαλεκτον) mit dem Pfingstbericht. Neben dem ungewöhnlichen Schall (vgl.' Ηχος: Apg 2,2) scheint aber vor allem das Bild der Flamme, die sich zu optisch wahrnehmbaren artikulierten Lauten wandelt, eine Verwandtschaft mit den Zungen wie von Feuer" in Apg 2,3 aufzuweisen. Außerdem könnte man auch noch darin, daß eine „Stimme" aus der Höhe „bis ans Ende der Welt" zu hören war, also auch die Nichtanwesenden erschreckte und auf die Bedeutung des Ereignesses aufmerksam machte, eine Parallele zum Pfingstbericht

[33] Yonge, *The Works of Philo*, 522. F. H. Colson, *Philo: With English Translation* (Loeb Classical Library vol. 7; Cambridge: Harvard University Press, 1937), 28.
[34] Yonge, *The Works of Philo*, 586.

> erkennen, wo Vertreter aller Völker die „Stimme" (Apg 2,5) hören, dadurch verwirrt und auf das Ungewöhnliche aufmerksam gemacht werden.[35]

He has observed that the most notable linguistic similarities between the texts are the terms *sound* and *fire*. An important and peculiar parallel is the appearance of fire, which is said to be both visual and articulate (πυρ φλογοειδές εἰς διαλεκτον). Its voice reaches to the end of the world. This is an important intertext, which parallels Luke's eventual programmatic universalization of the gospel's message, as well as the theophanic activity of Sinai and its corresponding events that take place in the Pentecost account. Betz likewise connects the Sinai-tradition in Luke's report of the tongues of fire, the sound from heaven, and the mighty works of God being proclaimed in different languages as evidence of shared traditions.[36]

1.2.2.5. *1Q29 A Moses Apocryphon*

Vermes' translation is listed first, and is followed by Strugnell's reconstruction of the Hebrew text (4Q376 Apocryphon of Moses). In conjunction with this reading is Josephus' account in Ant. 3, 214-215, which is supplemental to the Qumran tradition concerning the shining light coming forth from the stones of the ephod.

> Frg. 1 ii they shall shed light on you. And he shall go out with it with tongues of fire. The left-hand stone on his left side will show itself to the eyes of all the assembly until the priest has completed his speech. And afterwards the…has gone up…And you shall keep and d[o al]l [that] he shall speak to you. And the prophe[t]… preaches rebellion…[37]

יאירוכה ויצא מו בלשנות אש האבן השמאלית אשר ל צדו
השמאלי תגלה ליני כול הקהל ד כלות הכוהן לדבר ואחר נלה
[הענן] (?) 11 [ ]ואתה תשמור וע[שיתה כו[ל[אשר]ידבר[א]ליכה
[והנביא
[המדבר סרה
[ ]ל [י]הוה אל[

1. they shall give light to thee and he/it (i.e. 'the priest' or 'the cloud') shall go forth together with it (?) with flashes of fire. The left-hand stone which is on his left hand

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[35] Jacob Kremer, *Pfingstbericht und Pfingstgeschehen: eine exegetische Untersuchung zu Apg 2,1-13* (SBS 63/64; Stuttgart: KBW Verlag, 1973), 245.

[36] O. Betz, "The Eschatological Interpretation of the Sinai-Tradition in Qumran and in the New Testament," *Revue de Qumran* 6 (1967): 93. See also Craig A. Evans, "The Prophetic Setting of the Pentecost Sermon," *ZNW* 74 (1983): 148.

[37] Vermes, *The Complete Dead Sea Scrolls in English*, 541.

2. side shall shine forth to the eyes of all the assembly until the priest finishes speaking. And after [(3) the cloud or the light] has been removed
3. [ ] then thou shalt keep and per[form al]l [that] he (i.e. the priest) shall tell [t]hee
4. [and the prophet]
5. [who utters rebellion]
6. [ ] to [Y]ahweh thy G[od[38]

The reading of this text closely resembles the phrase "tongues of fire" in Acts 2. The text is a midrashic work dealing with Exodus 28:9-11, concerning the engraved stones on the Aaronic ephod. These objects were used by the High Priest to divine the will of Yahweh. The subject of ויצא is debatable. It could be Yahweh who goes out in tongues of fire (*flames of fire* a Hebraic idiom see Isaiah 5:24). On the other hand, it could be speaking of Aaron, who speaks authoritatively as with "tongues of fire" to the congregation, as he declares the will of God through the medium of the ephod. The point of comparison is in the similar phrase: ויצא צמו בלשנות אש "and he shall go out with it in tongues of fire." Although the text in Acts 2 speaks of "tongues as of fire," the conceptual picture is still the same. The prophetic power of the words is as effective as fire. A thematic parallel between fire and the spoken word is to be found in Jer 23:29, "Is not my word like a fire? says the Lord." Luke's report of the Pentecost event is invigorated by a rich dialogic environment, where the heteroglossiaic utterances of the Second Temple period forms a web larger than that which the text can inscribe (Acts 2).

1.2.2.6. *The Testament of Job*

> 48:1-3 Thus, when the one called Hemera arose, she wrapped around her own string just as her father said. 2. And she took on another heart—no longer minded toward earthly things—3. but she spoke ecstatically in the angelic dialect, sending up a hymn to God in accord with the hymnic style of the angels. And as she spoke ecstatically, she allowed the Spirit to be inscribed on her garment.
>
> 49:2-3 Then Kasia bound hers on and had her heart changed so that she no longer regarded worldly things. 2. And her mouth took on the dialect of the archons and she praised God for the creation

[38] John Strugnell, "4Q376 Apocryphon of Moses,"in *Discoveries in the Judean Desert XIX* (ed. James Vanderkam, Oxford: Clarendon Press, 1995), 124.

> of the heights. 3. So, if anyone wishes to know "The Creation of the Heavens,"he will be able to find it in the "The Hymns of Kasia."
>
> 50:1-3 Then the other one also, named Amaltheia's Horn, bound on her cord. And her mouth spoke ecstatically in the dialect of those on high, 2. since her heart also was changed, keeping aloof from worldly things. For she spoke in the dialect of the cherubim, glorifying the Master of virtues by exhibiting their splendor.
>
> 51:1 After the three had stopped singing hymns, 2. while the Lord was present as was I, Nereus, the brother of Job, and while the holy angel also was present, I sat near Job on the couch. And I heard the magnificent things, while each one made explanation to the other. 3. And I wrote out a complete book of most of the contents of hymns that issued from the three daughters of my brother, so that these things would be preserved, For these are the magnificent things of God.[39]

This text contains three references to ecstatic *glossolalia.* The Testament of Job is generally considered pre-Christian in origin.[40] What is important is that this phenomenon is known and acknowledged before the Christian era within Judaism. In T. Job 48:3 above, the text says that Hermera "spoke ecstatically in the angelic dialect." This refers to ecstatic tongues as another language, but one that is not human in origin. The major difference between this text and Acts 2 is that the latter is a reference to tongues as a "human dialect." Otherwise, both texts are speaking of glossiaic activity.

The Testament of Job (51:2-3) mentions that the content of the estatic utterances pertain to the "magnificent things of God." This is especially significant for Acts 2 and 10. In Acts 2:11, the report of the crowd states the following: ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ. The content of the miraculous tongues in both texts is speaking of the deeds of God.[41] It is significant that in T. Job 51:2b, the text states the following: "And I heard the magnificent things, while each one made explanation to the other." The interpretation of the estactic tongues comes through their interpretive explanation of the phenomena.

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[39] R. Spittler, "The Testament of Job," in *The Old Testament Pseudepigrapha Volume 1 Apocalyptic Literature & Testaments* (ed. James H. Charlesworth. New York: Doubleday, 1983), 465-467.

[40] See Gerd Lüdemann, *Early Christianity according to the Traditions in Acts* (Philadelphia: Fortress Press.1987), 43. A certain amount of later Christian editing, however, should not be denied. It is difficult to determine where the interpolations begin and end.

[41] For a fair treament see Witherington, *Acts of the Apostles*, 133-135.

Acts 2:1-13 has a great deal of background material. It is necessary to underscore the following: 1) Luke's unifying glossaiac activity of universal proportions salvifically reverses the confusion of tongues in the Tower of Babel event; 2) The Sinai theophanic elements are echoed in the fiery account of the wind and fire; 3) The pre-Christian celebration of Pentecost, commenorating the giving of the law at Sinai, is prefigured at Qumran and in the book of Jubilees. Kretschmar makes the point that Jub 1:23, 29 designate Jerusalem as the place where Yahweh makes a new covenant and grants His Spirit to his people on the Feast of Weeks;[42] 4) The parallels between Philo and the Lukan account of Pentecost indicate Luke's knowledge of these texts, and his ability to resignify the tradition; 5) The knowledge of speaking in tongues in the Second Temple period, prior to the NT, is mainly taken from the Testament of Job in Judaistic sources; 6) The verbal parallel of "tongues of fire" at Qumran is of some importance, in that it relates to the divine aspect of the spoken word's inspiration and authority using the symbol of fire; and 7) Finally, the LXX traditions of Isa 66 and Joel 3:5b provide the proper context in which to view the return and restoration of the Jews and their eventual eschatological mission to the Gentiles.[43]

It is necessary to tabulate these parallels for the background of Acts 2, in order to appreciate the intersection of these textual surfaces. The diaspora's convergence in Jerusalem provides the proper location from which to approach the "centrifugal mission 'to all nations' (Isa 66:18-19), but also in the competing motif of a centripetal pilgrimage of all the nations to Jerusalem (v. 20)."[44]

1.3. *The Lukan Account of the Petrine Speech in Acts 2:14-41*

1.3.1. *Preliminary Approaches to the Function of Joel in Acts 2:14-21, 33 and 39*

In addition to studying the background of textual data in Second Temple Judaism, one must also note the immediate context in which

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[42] Kretschmar, "Himmelfahrt und Pfingsten,"252-253.

[43] Pao, *Acts and the Isaianic New Exodus*, 131.

[44] James Scott, "Acts 2:9-11 As an Anticipation of the Mission to the Nations," 117.

Luke situates Joel's prophecy within the Pentecostal event. Luke is careful to note the inclusion of Matthias in 2:14 as the substitute for Judas, so that there is a reconstitution of the Twelve.[45] The mission that the Twelve plays in the text is symbolic. Their role functions as the representatives of regathered Israel—the new *ecclesia* of God. Although Luke does not discuss their part in detail after this event, he has made the replacement of Judas a matter of great historical importance in the life of the disciples leading up to Pentecost (1:15-26).[46] The implication from the text is that without Judas' replacement the ecclesiastical story of the *Neugemeinde* could not proceed. Thus, Matthias' appointment by lot naturally allows the narrative to progress and serves its function *ecclesiastically* so that the stage is set for Luke's narrative plot.

In the macro-structure of Luke's narrative, the events of Pentecost, from his first volume, fulfill the words of John the Baptist in 3:16, and Jesus' words in 24:49. The promise of Spirit baptism is again a subject of inquiry in Acts 1:4-8. Thus, Luke has structured his account in such a fashion as to heighten the reader's awareness and anticipation of the impowering of the Holy Spirit. The primary means for materializing time and space within the novel is something that Bakhtin refers to as *chronotopes*. These are the built-in temporal and spatial sequences of the novel where narrative *scenes* unfold. According to Bakhtin, chronotopes are:

> ... the organizing centers for the fundamental narrative events of the novel. The chronotope is the place where the knots of narrative are tied and untied. It can be said without qualification that to them belongs the meaning that shapes the narrative.[47]

Jesus' sending of the Spirit on the *Day* of Pentecost is a major temporal category, which is key to defining its function in the text typologically. The spatial element of its location in Jerusalem is, likewise, closely tied to Jesus' instructions to the disciples (1:4). There-

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[45] See Fitzmyer, *TheActs of the Apostles*, 232.

[46] See Robert Brawley, *Text to Text Pours Forth Speech: Voices of Scripture in Luke—Acts* (ISBL; Bloomington: Indiania University Press, 1995) 82. The function that scripture and prayer play in the role of 1:15-26 is an indication that the unit is of importance for Luke's theology. Brawley begins his study with the analogy in Heb 11:4 of the voice of Abel speaking from the ground as an analogy of the intertextual method. This silent symbolic voice of the reconstituted twelve, likewise, still speaks as the regathered community of God for those who ponder its function in the text.

[47] Bakhtin, *The Dialogic Imagination*, 250.

fore, Acts 2 is a critical chronotopic moment in the overall narrative strategy of Luke's two-volume work. The Pentecost event obviously functions as the fulfillment of the promise of the Father stated in Luke 24:49, Acts 1:4, and 2:33.[48] Thus, it is a critical structural unit that looks both forward and backward. Luke has carefully chosen this account to lead off his second volume.[49]

Now, the task at hand now is to determine the initial function of Joel in the Petrine speech account. The use of this OT prophecy in Peter's account is divided and disbursed throughout his speech.[50] For this reason its appropriation and resignification has a *plurality* of functions in the text. Peter delivers his address to the Jews gathered in Jerusalem for the Feast. This fact is a very important point to note because it has a significant bearing on all exegetical decisions that follow. The Pentecost event does not have non-adherent Gentiles in purview.[51] Therefore, this text is to be understood as ecclesiastically particularistic to the Jewish nation. Peter's message is not intended for a universalistic interpretation. It takes a dramatic vision, repeated three times, for Peter to perceive God's desire to include the Gentiles in the evangelistic mission (Acts 10:34).[52] In

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[48] See Mark Strauss, *The Davidic Messiah in Luke-Acts: The Promise and its Fulfillment in Lukan Christology* (JSNTSup 110; Sheffield: Sheffield Academic Press, 1995), 130 ff.

[49] See W. C. van Unnik, "The 'Book of Acts' the Confirmation of the Gospel," in *Sparsa Collecta. The Collected Essays of W. C. van Unnik* (NTS 29; Leiden: Brill, 1973), 359.

[50] The Petrine speech account can be divided into three major sections (14-21, 22-36 and 37-41). The first section deals primarily with the apologetic and eschatological pneumatic use of Joel. The second section is linked to the first through the citation of the term Κύριος in Joel 3:5, which leads into the christological adoption of Jesus as God's Κύριος and Χριστός. Lastly, the evangelistic and soteriological use of Joel operates within the Jewish *Gemeinde* that takes the message of the gospel's salvation and its pneumatic gifts out into the Diaspora.

[51] This can be seen from the comments made in the Petrine speech in 11:18. Peter was aware of the earlier statements made by Christ in Luke 24:47 and Acts 1:8, but he was not able to receive these sayings as well as others (see Lk. 9:45 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἴσθωνται αὐτο).

[52] Peter is not to be necessarily understood as being dull, but rather his inability to discern Jesus' instruction (Acts 1:3-8) is more of a theologically conditioned ideology, which is tempered with the political characterization of the messianic kingdom as it is presented in the First Testament. This can be seen in the disciples' response to Jesus in Acts 1:6. John the Baptist struggles with the same perception, over the same reasons (Matt 11:3).

this manner, the ecclesiastical horizon of the passage is categorically limited to the Jewish nation. This is in accordance with the symbolic function of Pentecost as the offering of the First Fruits. The gospel goes first to the Jews (Jerusalem) and then to the uttermost parts of the earth (Acts 1:8).

Second, in verse 15, Peter uses the misunderstanding of those who mock the Pentecostal *glossolalia* as an apologetic vehicle with which to deliver his speech. He disposes of the idea of their drunkenness by calling upon the fact that it is only the third hour of the day. Bakhtin's hermeneutics of dialogic utterances provide keys to discerning the function of Joel's text in Acts 2.[53]

> The prose writer as a novelist does not strip away the intentions of others from the heteroglot language of his works, he does not violate those socio-ideological cultural horizons … rather, he welcomes them into his work. The prose writer makes use of words that are already populated with the social intentions of others and compels them to serve his own new intentions, to serve a second master.[54]
>
> Heteroglossia … is another's speech in another's language, serving to express authorial intentions but in a refracted way. Such speech constitutes a special type of double-voiced discourse. It serves two speakers at the same time and expresses simultaneously two different intentions: the direct intention of the character who is speaking, and the refracted intention of the author. In such discourse there are two voices, two meanings and two expressions. A potential dialogue is embedded in them, one as yet unfolded, a concentrated dialogue of two voices, two world views, two languages.[55]

Luke realizes this "potential dialogue" and "unfolds" the Pentecost Sermon as an apologetic response in two directions. First, he addresses the perception of those who think that the Galileans are all drunk with sweet wine! This potential threat is easily dismantled by noting the time of day (9 a.m.), and by calling upon scripture for his defense.[56] Luke shows his literary genius over the intentions of others (mockers), so that their words serve as a *cipher* for his own evangelistic intentions, and compels them into the service of a new Master (2:38). Secondly, the glossiaic activity itself is a highly peculiar hybridized specie of double-voiced speech. Peter uses Joel's prophecy

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[53] Bakhtin, *Problems of Dostoevsky's Poetics*, 20-23. Bakhtin, *The Dialogic Imagination*, 301 ff.

[54] Bakhtin, *The Dialogic Imagination*, 299-300.

[55] Bakhtin, *The Dialogic Imagination*, 324-325.

[56] See Brawley, *Text to Text Pours Forth Speech*, 78.

to unfold "another's speech in another's language." The *other's speech* is another's literal foreign language, while the *other's language* is the refracted signification of its divine authorization in the mouth of the speaker. Joel's prophecy of pneumatic activity becomes a cipher for both apologetic and evangelistic functions in carrying out the witness of Jesus (1:8) in the early Jewish *ecclesia*.

1.3.2. *Comparison of Texts*

Acts 2:17 **καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός**, ἐκχεῶ **ἀπὸ** τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν **καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται**· Acts 2:18 καί γε ἐπὶ τοὺς δούλους **μου** καὶ ἐπὶ τὰς δούλας **μου** ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ **ἀπὸ** τοῦ πνεύματός μου, καὶ προφητεύσουσιν. Acts 2:19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ **ἄνω** καὶ **σημεῖα** ἐπὶ τῆς γῆς **κάτω**, αἷμα καὶ πῦρ	Joel 3:1 וְהָיָה אַחֲרֵי־כֵן אֶשְׁפֹּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְּנֵיכֶם וּבְנוֹתֵיכֶם זִקְנֵיכֶם חֲלֹמוֹת יַחֲלֹמוּן בַּחוּרֵיכֶם חֶזְיֹנוֹת יִרְאוּ Joel 3:2 וְגַם עַל־הָעֲבָדִים וְעַל־הַשְּׁפָחוֹת בַּיָּמִים הָהֵמָּה אֶשְׁפֹּךְ אֶת־רוּחִי Joel 3:3 וְנָתַתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ דָּם וָאֵשׁ וְתִימְרוֹת עָשָׁן Joel 3:4 הַשֶּׁמֶשׁ יֵהָפֵךְ לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם יוֹם יְהוָה לִפְנֵי בוֹא הַגָּדוֹל וְהַנּוֹרָא	Joel 3:1 καὶ ἐσται μετὰ ταῦτα καὶ ἐκχεῶ **ἀπὸ** τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προπητεύσουσιν οἱ υἱοι ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ πρεσβυτεροι υμῶν ἐνύπνια ἐνυπνιασθησονται, καὶ οἱ νεανισκοι ὑμῶν ὁρασεις ὀψονται. 2. **καὶ ἐπὶ** τους δουλους καὶ ἐπι τὰς δουλας ἐν taις ἡμεραις ἐκειναις ἐκχεῶ **ἀπὸ** τοῦ πνευματός μου. 3. καὶ δώσω τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, αἷμα καὶ πῦρ καὶ **ἀτμίδα** καπνοῦ. 4. ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς

καὶ **ἀτμίδα** καπνοῦ. Acts 2:20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ **ἐπιφανῆ**. Acts 2:21 καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται.	וְהָיָה כֹּל Joel 3:5 אֲשֶׁר־יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט כִּי בְּהַר־צִיּוֹן וּבִירוּשָׁלַם תִּהְיֶה פְּלֵיטָה כַּאֲשֶׁר אָמַר יְהוָה וּבַשְּׂרִידִים אֲשֶׁר יְהוָה קֹרֵא	αἷμα, πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ **ἐπιφανῆ**. 5. καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται ὀτι ἐν τω ὀρει Σιων καὶ ἐν Ιεπουσαλημ ἐσται ἀνασωζομενος, καθότι εἰπεν κύριος, καὶ εὐαγγιζομενοι, οὑς κυριος προσκέκληται.

Evans points out that the Petrine address is consciously *stylized* after Joel's call to attention. First, he compares those being called in Joel 1:2 (οἱ πρεσβύτεροι, καὶ... πάντες οἱ κατοικοῦντες τὴν γῆν) with the ones in Acts 2:22 (Ἄνδρες Ἰσραηλῖται).[57] Secondly, he sees a verbal parallel between Acts 2:22 (ἀκούσατε τοὺς λόγους τούτους) and Joel 1:2 (ἀκούσατε δὴ ταῦτα). Thirdly, he sees a second verbal parallel in the formulaic call to attention in Acts 2:14 (τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου), which uses a similar expression as the one found in Joel 1:2 (ἀκούσατε δὴ ταῦτα ... καὶ ἐνωτίσασθε). Thus, based on Hays' principle of volume, Luke's idiomatic opening address may be seen as an appropriation of Joel's *Prooemium*.

These stylized introductory statements are designed to place Peter in a commanding situation like the OT prophets. This is confirmed by noting his physical stance (ἱστημι), and secondly, by the depic-

[57] See Craig Evans, "The Prophetic Setting of the Pentecost Sermon," in *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts* (ed. by Craig A. Evans and James A. Sanders; Philadelphia: Fortress Press, 1993), 212.ff.

tion of his confident oracular language (ἀποφθέγγομαι). Peter is not being portrayed as one who is unsure about his message; he is assuming his apostolic authority, having been empowered with the promised Holy Spirit.

The beginning of the apostle's speech in v. 16 ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ· is an example of an introductory *pesher* formula, as found in the scrolls from the Judean desert, and in rabbinic phrases in the Targums (כי הוא אשר אמר/"For it is that which was said").[58] With this *Zitationsformel* Peter formally begins his citation of Joel as an argument from Scripture to defend and explain what has taken place.[59]

The initial phrase in v. 17 (καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις) does not cite Joel, but is a conscious alteration of the LXX phrase in Joel 3:1 (καὶ ἐσται μετὰ ταῦτα in Joel 3:1). This is no mistake or variant reading, but a deliberate re-interpretation in order to bring Joel's message into alignment with an *eschatological* emphasis. The substituted phrase stems from Isa 2:2 (ἔσται ἐν ταῖς ἐσχάταις ἡμέραις), which helps to eschatologize Joel's pneumatic *Zwischenzeit*. Luke also takes advantage of this alteration because it underscores the delay of the *parousia* through its pluralization of the phrase "in the last days."[60] A midrashic complex is the combination of two disparate texts, which become the building blocks for the growth and development of various biblical traditions. With this literary technique, Luke shapes Joel's message of the dispensing of the Spirit in conjunction with the inauguration and extention of the eschatological age that is global in its horizon.

In v. 39 Luke has made sure to include another interpretive element of control at the close of Peter's speech. Here is another midrashic complex, made up from Isa 57:19 and Joel 3:5bδ, which allows

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[58] CD 10:16; 16:15; 11*QMelch* 14.

[59] See also Huub van de Sandt, "The Fate of the Gentiles in Joel and Acts 2: An Intertextual Study," *ETL* 66 (1990):56.

[60] See Hans Klein, "Das Buch der Zwölf Kleinen Propheten in der Apostelgeschichte," in *Schriftprophetie. Festschrift für Jörg Jeremias zum 65. Geburtstag* (ed. by Friedhelm Hartenstein, Jutta Krispenz and Aaron Schart; Neukirchen: Neukirchener Verlag, 2004), 404-405. "Der Text des Joel wird so nicht nur auf das Pfingstereignis bezogen, Lk sieht vielmehr in demselben den Beginn des endzeitlichen Handelns Gottes, das sich in der Zeit des Luke noch nicht endgültig erfüllt. ... Lk sieht also die Endzeit mit Jesu Auftreten beginnen, es ist die Zeit endgültigen Handelns Gottes, zu dem der Geist und die Mission gehören (Act 1,8)."

Joel's prophecy to have a wider geographical application beyond Zion and Jerusalem. By alluding to Isa 57:19 (to those far off) he is able to keep the message particularistic for his Jewish audience, but at the same time extends the Joeline interpretation beyond the land of Judea (Joel 3:5bγ-δ) to include the Jewish diasporic community throughout the Roman Empire. By framing the use of Joel in this manner with midrashic complexes taken from Isaiah at the beginning (2:17) and end (2:39), Luke serves to underscore the larger Isaianic message. In the Septuagint reading of Isaiah 66, the exiles take the message back to their countries, which also fits into Luke's greater evangelistic program set forth in 1:8.

The next phrase in v. 17 (λέγει ὁ θεός) is not a part of the LXX or the MT text traditions. This is certainly added for its divine authorization[61] in order to sideline those who mock them for being intoxicated. Its other function in the text is to sanction their behavior as pneumatically inspired. Thus, with this preface Luke quotes Joel 3:5 as his supporting argument, because he believes it to be the *promise of the Father* (Luke 24:49, Acts 1:4, 2:33).[62]

> The tendency to assimilate others' discourse takes on an even deeper and more basic significance in an individual's ideological becoming, in the most fundamental sense. Another's discourse performs here no longer as information, directions, rules, models, and so forth – but strives rather to determine the very bases of our ideological interrelations with the world, the very basis of our behavior; it performs here as *authoritative discourse*, and an *internally persuavise discourse*.[63]

This accurately describes the function of Joel's passage in the present text. Its use, in the Petrine speech account, assists in shaping the ideological indentity of Luke's community as *pneumatic*, in conformity with the ancient prophecy. The function of Joel's prophecy likewise is used authoritatively as a means of persuasion (2:38-41).

Peter begins to quote Joel's text in v. 17 (ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα). The apostle does not yet understand

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[61] Klein, "Das Buch der Zwölf Kleinen Propheten in der Apostelgeschichte," 405. Martin Rese, "Alttestamentliche Motive in der Christologie des Lukas," *StNT* 1 (1969):49.

[62] C. K. Barrett. *A Critical and Exegetical Commentary on the Acts of the Apostles* (vol. 1, ICC 30; Edinburgh: T&T Clark, 1994) 135. See also Fitzmyer, *The Acts of the Apostles*, 91-92. Strauss, *The Davidic Messiah in Luke-Acts*, 141.

[63] Bakhtin, *The Dialogic Imagination*, 342.

the universalistic interpretation of πᾶσαν σάρκα. It is obvious that, for him, "all flesh" has a distinctive Jewish interpretation, since on the Day of Pentecost he is addressing his own nation, which includes many proselytes (circumcised Gentile converts). The universalization of the gospel is finally revealed to Peter in Acts 10, where he is surpised to learn that the gospel and gifts of the Holy Spirit are also bestowed upon the Gentiles who believe.

The outpouring of the Spirit in Joel becomes, for Peter, an *apologia* for those who mock the *glossolaliaic* activity. The book of Joel is silent about *xenologia*, but it does mention visions, prophecy, and dreams. The latter activity has no recorded part in the Pentecost event, but the former charismata do. The outpouring of the Spirit upon the disciples produces prophetic activity and visions. The content of the various languages spoken and understood on the Day of Pentecost are certainly prophetic in nature (τὰ μεγαλεῖα τοῦ θεοῦ).[64] In this latter sense, Peter calls upon the Joeline text apologetically. Therefore, *glossolaliaic* activity, in Acts 2, is integrally connected with prophetic activity. This is certainly the manner in which the Joeline passage serves to faithfully fulfill, in part, the pneumatic interpretation of Jesus' Spirit baptism (1:4, 2:4).

The use of the preposition ἀπὸ by Luke in v. 17 (ἐκχεῶ ἀπὸ τοῦ πνεύματός μου) presupposes the Hebrew preposition מִן, with a partitive meaning "some" or "a portion of." This may be an overly sensitive reading of the text by Haenchen and others, but the point should be made as a possible reading in the *Vorlage* of the LXX.[65]

The following clause in v. 17 (καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν) has the same reading in all text forms, shown in the columns above. For Luke, prophesing (προφητεύσουσιν) functions in the text as the equivalent of tongues. This understanding of tongues may be observed in a slightly different way in Paul's teaching. In 1 Cor 14:6 the texts states: Νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ;

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[64] See Luke Timothy Johnson, *The Acts of the Apostles* (SP 5; Collegeville: Liturgical Press, 1991) 53-54. Brawley, *Text to Text Pours Fourth Speech*, 78.

[65] See Ernst Haenchen, The *Acts of the Apostles: A Commentary* (trans. by Bernard Noble and Gerald Shinn under the super. of Hugh Anderson and rev. by R. Wilson; Westminster: Press, 1971), 179. Fitzmyer, *The Acts of the Apostles*, 252. His translation is "I will pour out some of my Spirit upon all flesh."

The import of Paul's statement is that he is aware of at least four methods in which tongues can be interpreted, which are revelation, knowledge, prophecy, and teaching. Peter does not need to interpret the type of tongues that occur on the Day of Pentecost. The Jews from the whole Roman world have come to Jerusalem for the Feast and they hear God being praised in their own languages. To those who are confused by the events, Peter explains the phenomena through his appropriation and resignification of Joel.

The next two clauses are reversed in the Petrine quotation: καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται· "and your young men shall see visions and your elderly men shall dream dreams." There are no extant Hebrew manuscripts or Septuagint readings that support the Lukan account. Peter's usage makes an improvement upon Joel's text, because it follows a hierarchical ordering of the list (your sons and daughters your young men and old men).[66] The itemization of visions in the Lukan use of Joel includes the visible sight of "tongues as of fire" on the Day of Pentecost. These pneumatic giftings, which Peter mentions, are representative of what occurs when God pours out his Spirit. Tongues do not become the typical mode of uttering a prophecy, nor does *xenologia* become the normal manifestation of glossolaliaic activity in the book of Acts. This is the only place in Acts that specifically mentions the use of *glossolalia* in terms of speaking in a human language.

An important use of Joel in Acts 2 is the democratization of the Spirit on the Day of Pentecost. The gift is not given just to Peter and the eleven. The texts says, "καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις." Those disciples of Jesus no doubt represent such a group as described in Joel 3 (men and women, young and old, male and female slaves). The function of Joel's phrase "all flesh" in Luke's recontextualization is only applicable to those who call upon the name of *Jesus*. This radically reorients the whole prophecy as resignified exegesis of the early Jewish *ecclesia*.

Verse 18 καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου

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[66] See discussion in Gert Steyn, *Septuagint Quotations in the Context of the Petrine and Pauline Speeches of the Acta Apostolorum* (CBET 12; Kampen: Kok Pharos Publishing House, 1995), 88.

ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσιν. In this verse there are three additions to the text, and one variant reading in Luke's *Vorlage*, which is the insertion of γε after και. The reading καί γε by Luke is supported in the MT by וגם. The Septuagint's lack of it shows that Luke most likely had another recension of the LXX as his *Vorlage*. Luke has added the twice-repeated possessive personal pronoun μου after both δούλους and δούλας. The reading, δούλους μου but not δούλας μου, does appear in some LXX manuscripts.[67] The scholarly consensus is that μου is an addition to the text. The Septuagint texts are most likely the creation of Christian tradents who altered Joel's text to bring it into closer alignment with the reading found in the book of Acts. The context in Joel does not support a reading that includes the use of the two pronouns for theological reasons. This is why it should not be seriously considered a variant reading, rather, one should perceive that later Christian tradents have emended the text.

Luke has resignified Joel's text with the use of the pronouns to elevate the status of slaves. An ecclesiastical affirmation and acceptance of slaves is being asserted. The redaction may be meant to correct an ecclesiastic treatment of slaves as second-class members of the community. Thus, the translation "my servants and my handmaids" is equal to "all flesh," for sons and daughters, young men and old are all under the umbrella of servants and handmaids of God.[68] Thus, with the insertion of λέγει ὁ θεός in v. 17, Luke creates a divinely authorized midrash resignifying Joel's text. This is nowhere more apparent than with the insertion of the phrases δούλους μου and δούλας μου.

In some sense, Luke understands the prophecy as a utopian view of Israelite society, in the new eschatological age of Joel's pneumatic *Zwischenzeit*. Joel's prophecy is an example of Bakhtin's carnivalesque literary philosophy, which centers on the transformation of hierarchi-

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[67] See discussions in W. Clarke, "The Use of the Septuagint in Acts," in *The Beginnings of Christianity. Part I: The Acts of the Apostles* (ed. by F. J. Foakes Jackson and K. Lake; London: Macmillan & Co., 1922), 93-95. See also D. Bock, *Proclamation from Prophecy and Pattern-Lucan Old Testament Christology* (JSNTSup 12; Sheffield: JSOT Press, 1987), 159.

[68] See Lüdemann, *Early Christianity* 45. *Contra* Barrett, *The Acts of the Apostles*, vol. 1, 137.

cal social inequalities. The carnivalization of literature represents the renewal, rebirth and reformation of human organized society.

> Carnival is the place for working out, ... a new mode of interrelationship between individuals, ... freed from the authority of all hierarchical positions (social estate, rank, age, property) ... There is a motivation during carnival time to create a form of human social configuration that 'lies beyond existing social forms.'[69]

The Feast of Pentecost provides the ideal social gathering where this new mode of human configuration can envision the elimination of all discrimination of race, sex, age and social distinction. This is made possible through the pneumatic democratization of the charismata, which reorients every strata of the early Jewish *ecclesia* to participate as fully authorized agents of revelation.[70]

The third addition to the text of verse 18 is the insertion of the phrase: καὶ προφητεύσουσιν. This addition functions as another interpretive element to legitimatize the interpretation of slaves as fully gifted pneumatic members of the *Neugemeinde*. It may also function secondarily to underscore the actual function of Pentecostal tongues. Lüdemann also understands that Luke, with this addition, is trying to emphasize the purpose of tongues in the Pentecost event "as the capacity for prophecy."[71] Therefore, Luke intertextually resignifies the gift of tongues (the speech content of the *xenologia*) in Acts 2 with prophecy. This is certainly an element that is beyond Joel's horizon, and it is an example, where his posthumous life is enriched with new meanings and new significance.[72]

Acts 2:19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. Luke has also altered this verse to provide an antithetical parallelism of spatial concepts. The additions are ἄνω, σημεῖα and κάτω. The addition of σημεῖα is due to the common expression τέρατα και σημεῖα. The terms σημεῖα and τέρατα also function structurally as a transitional *Stichwörter* to the following unit in v. 22. Jesus is said to have performed many signs and wonders: τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι

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[69] Bakhtin, *Problems of Dostoevsky's Poetics*, 123, 180.
[70] See also Prinsloo, *The Theology of the Book of Joel*, 126.
[71] Lüdemann, *Early Christianity*, 45.
[72] Bakhtin, *Speech Genres & Other Late Essays*, 4.

καὶ σημείοις. The astrological phenomena properly belong to the very end of the "last days." Luke appropriates Joel's eschatological *Zwischenzeit* (Joel 3:1-5) for three reasons. First, he sets up the age of the outpouring of the Spirit. Second, he establishes the delay of the *parousia*. Lastly, the appropriation assists as a transitional connecting term to introduce the ministry of Jesus.

Acts 2:20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. Significant changes are made by both Luke and the LXX tradents in the form of the interpretation of the meaning of the Hebrew word הַנּוֹרָא. The root is determined by the translators of the LXX to be ראה (to see) instead of ירא (to fear). This is Luke's *inherited* traditional reading of the Day of Yahweh, which emphasizes the noticibility of its *Theophanieschilderung*. The second, more important resignification is that the Day of Yahweh has become the Day of Christ. Christ has become identitified with the person of Yahweh in view of vv. 34-36, which contains an adoptionistic interpretation through the use of Ps 110.

Acts 2:21 καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται. The *raison d'être* for the quotation from Joel is clear: One must invoke the name of Jesus (as Yahweh) in order to be saved. The language of the LXX is serviceable in that it traditionally translates יהוה as κυρίος, which in Greek has a tendency, much like the Hebrew word אדון to be used commonly for both divine and human persons. But יהוה is never used of human characters. The identification of Yahweh (יהוה) in Acts has been transferred to Jesus, the Messiah, as Κυρίος (2:36).[73] Luke's knowledge of the pre-existing interpretations stems from Rom 10:13 and 1 Cor 1:2. The Pauline statements of "calling upon the name of Jesus" are most likely his appropriation of existing traditions from Judaism.[74]

Lukan soteriology is another major topic of resignification. This concept has undergone a transformation of meaning through the use the verb σωθήσεται (v. 21). In Joel, the term specifically refers to deliverance from warfare in Zion on the Day of Yahweh, to those who invoke His name (Joel 3:5). Luke has adopted the Pauline inter-

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[73] See Witherington, *Acts*, 149, and Fitzmyer, *The Acts of the Apostles*, 254 and 266.

[74] Werner R. Kramer, *Christ, Lord, Son of God*, 78-79.

pretation, which now denotes *spiritual* salvation rather than physical deliverance, but with one major departure—salvation in this context is *particularistic*. This resignification offers a key to Luke's intertextual adaptation of the Joeline passage, since there is no hint of warfare in Acts 2.

Through v. 21 Luke is able to thread the term Κύριος through the list of messianic *testimonia* (vv. 25-35).[75] Without these references it is impossible to make the all important formula "to call upon the name of the Lord" from Joel 3:5 have a messianic voice. Thus, by using the *gezerah shaveh* technique through the term Κύριος he unites Joel's liturgical formula to these messianic psalms, and makes Joel's confessional formula have a messianic *voice*. The culmination of these Davidic texts comes to fruition in a midrashic complex in 2:33, where Jesus, who is exalted to the right hand of Yahweh (vv. 34-35), pours out the Holy Spirit (ἐξέχεεν). Luke identifies the *promise of the Father* with the activity of Jesus, who becomes the agent of Spirit baptism (Acts 2:33—ἐξέχεεν and 2:17—ἐκχεῶ), and this makes it possible to connect Jesus to the term Κύριος (Joel 3:5/Acts 2:21). Luke has already structured his two-volume work so that those things which are both seen and heard (v. 33) are to be understood as the fulfillment of the promises made in Acts 1:4-5, Luke 3:16 and 24:49. It is through Psalm 110:1(vv. 33-35) that Luke reconnects Jesus to the term Κύριος in v. 21 and specifically to Joel 3:1 and 5, so that it is his name that is called upon for salvation.

Luke has incidentally developed an incipient form of trinitarianism in the Petrine speech account of Acts 2. The interpretation of Yahweh's Spirit has undergone a transformation, so that his Spirit has now been personalized as a separate divine being (the Holy Spirit v. 38, 5:3 and 13:2), closely associated with the Father and Christ.

The last part of the Petrine speech that Luke presents comes in verses 37-39. This section is the goal of Peter's witness to Jesus in the call to repentance. The quotation of Joel that begins in v. 17 comes to a close in v. 39. Note especially vv. 38-39. The important parts of this text are the last two clauses found in v. 39: καὶ πᾶσιν τοῖς εἰς μακράν, ὅσους ἂν προσκαλέσηται κύριος ὁ θεὸς ἡμῶν. This is a midrashic complex of Isa 57:19 and Joel 3:5b. It clearly shows

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[75] E. E. Ellis, "Midrascharitge Züge in den Reden der Apostelgeschichte," *ZNW* 74 (1983): 148-50. See also Strauss, *The Davidic Messiah in Luke-Acts*, 126 ff., 178.

the *resignification* of the Joeline passage in the Lukan presentation of the Petrine speech. This text deals with the restoration of Israel from their exilic *Sitz im Leben* of the Babylonian captivity, which Acts 2 graphically demonstrates in vv. 5 ff. Luke's use of this verse shows that Yahweh will pronounce, "Peace, peace to those far and near," who call upon the name of Jesus. Salvation is now extended to those both in Zion and in the diaspora. Now Zion is not the only *locus* of salvation in the Joeline *Zwischenzeit*. Luke purposely leaves out the all significant *topos* of deliverance (Zion) in Joel 3:5bα-β: כִּי בְהַר־צִיּוֹן וּבִירוּשָׁלַ͏ִם תִּהְיֶה פְלֵיטָה כַּאֲשֶׁר אָמַר יְהוָה. He only retains 3:5bδ (אֲשֶׁר יְהוָה קֹרֵא) as ὅσους ἂν προσκαλέσηται κύριος ὁ θεὸς ἡμῶν in 2:39. One must ask the question why? If Luke includes Joel 3:5bα-β, it nullifies the application of salvation and the gift of the Spirit to the Jews scattered throughout the Roman Empire. The salvific interpretation would have been localized to those gathered in Mount Zion and Jerusalem, and would have also required Luke to retain the Joeline definition of מלט as physical deliverance. Thus, it is important to recognize Luke's method of splicing together two disparate verses to build a theological concept. In this case he uses the voice from Isa 57:19 to *bridle* the voice of Joel 3:5bα-β, so that Joel's voice can be resignified, along with Isa 57:19, as an addresses to the Jewish diaspora. Luke's midrashic complex accurately describes the process of *appropriation* and *resignification*. Note also the following hermeneutical insights to be gained from Bakhtinian dialogism:

> Each word tastes of the context and contexts in which it has lived its socially charged life; all words and forms are populated by intentions ... The word in language is half someone else's. It becomes "one's own" only when the speaker populates it with his own intention, his own accent, when he appropriates the word, adapting it to hs own sematic and expressive intention.[76]

Luke combines Isa 57:19 with Joel 3:5bδ (אֲשֶׁר יְהוָה קֹרֵא) in order to populate Joel's intentions with that of Isaiah's. The process by which Luke repopulates Joel's words is through the hybridization[77] of two voices, or what is known as a midrashic complex.[78] Luke has shaped and made Joel's voice subservient to his own intentions by applying a

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[76] Bakhtin, *The Dialogic Imagination*, 293.
[77] Bakhtin, *The Dialogic Imagination*, 358.
[78] The combination of two or more antecedent texts.

diasporic function of soteriology through the use of Isaiah 57:19.

For Luke, it makes no difference that Joel 3:5 and Isa 57:19 have had earlier Pauline *universalistic* interpretations in Romans 10:13 and in Eph. 2:17. Biblical intertextuality is marked by the terms *appropriation* and *resignification*. The Pauline texts are adapted and shaped by means of his own hermeneutic, and repopulated with another voice to serve his own particular intentions. The *Lukan* use of Joel and Isa 57:19 have retained their natural Jewish interpretation, albeit, according to its christological application to the early Jewish *ecclesia*.

Van de Sandt has made an important observation of Luke's appropriation of Isa 57:19. He shows that the larger context of Isa 57 needs to be understood by its pneumatic intertextual connection, which is a motivating factor for Luke to associate this passage with Joel.[79] This occurs by the process known as *metalepsis*.[80] The broader context 57:16b LXX speaks of Yahweh sending forth his spirit (πνεῦμα γὰρ παρ' ἐμοῦ ἐξελεύσεται/for my spirit shall go forth from me) to restore those near by and far off in the diaspora. This observation works well within the present pericope, because of the pneumatic connection of v. 39, and to those of the house of Israel who are far off (τοῖς μακράν) in the diaspora, as well as those who are near (τοῖς ἐγγύς) in Jerusalem.

1.4. *Conclusion to the Use of Joel in Acts 2*

This study has shown that the function of Joel in Acts 2 has been highly resignified,[81] yet it is stable enough to fulfill, in part, its eschatological pneumatic *Zwischenzeit* that Joel foretells. Peter's use of Joel originally functions as an apologetic defense against the charge of being intoxicated (2:15). He answers the charge that their behavior is in accordance with the eschatological pneumatic promise of the Father (Joel 3:1 ff.). This quickly turns into an evangelistic cipher

[79] See Van de Sandt, "The Fate of the Gentiles in Joel and Acts 2: An Intertextual Study," 70-74.

[80] This term refers to the process where an allusion to an earlier precursor text assumes a broader aspect than just that to which it alludes. See Hays, *Echoes of Scripture in the Letters of Paul*, 20.

[81] See also Kenneth Litwak, *Echoes of Scritpure in Luke-Acts: Telling the History of God's People Intertextually* (JSNTSup 282; London: T&T Clark, 2005), 157. Litwak follows Brawley's revisonary reading, *Text to Text Pours Fourth Speech*, 80.

for means of admittance into the NT *ecclesia* through calling on the name of Jesus for salvation, with the added benefits of receiving the promised Holy Spirit. The bifurcation of Joel's prophecy serves different purposes. Joel functions apologetically and grounds their pneumatic experience (vv. 17-21). Verse 21 (the citation of Joel 3:5) acts as a hinge for taking Joel's message in a new direction. The focus now is fixed on the phrase "and it shall be that all who call upon the name of the Lord shall be saved." The term Κυρίος becomes a *Stichwort* for Jesus. Peter introduces the ministry of Jesus in vv. 23-24. His crucifixion leads to the messianic *testimonia*, which follow in the citations from Psalms. Luke repopulates the meaning of Κυρίος with the person of Jesus as a Davidic christology. The speech account takes the all important turn through the cipher of the crowds voice, "What shall we do?" The message takes on the soteriological grounds for admittance into the *Neugemeinde* of the early Jewish community. One must now call upon the name of Jesus in order to be saved (Joel 3:5). The reception of the Spirit is promised only for those who repent and are baptized. Joel's message is finally universalized for the early Jewish community beyond the *locus* of Jerusalem and Zion (suppression of the the centripetal *locus* of deliverance in Joel 3:5). This is accomplished through Luke's midrashic complex of Joel 3:5bδ with Isa 57:19, where salvation extends centrifugally outward to those who are a far off.

Not only has the manner of deliverance been altered spiritually, but also the time of salvation is no longer tied to the Day of Yahweh. It has been transformed to function for the duration of the new eschatological age by attaching the voice of Isa 2:2—"in the last days" to the Joeline quotation in 2:17. The intertextual resignification of the Joeline eschatological pneumatic *Zwischenzeit* inaugurates the *Neugemeinde* through the promise of Jesus in Luke 24:49 and Acts 1:4-8. The Jewish gathering in Jerusalem, and the accompanying σημεῖα of the Pentecost event, are in accordance with the Septuagint use of Isa 66:19. The inclusion of Isa 57:19 allows the pilgrims to take the message back with them, for the promise is not only for themselves, but also for their children and to those far off throughout the Roman Empire. The Zionistic message of deliverance promised in Joel is resignified soteriologically. It has also universalized the Jewish application of salvation and the outpouring of the Spirit for Jews in the diaspora. Therefore, Acts 2 functions apologetically,

pneumatically, christologically, soteriologically and ecclesiastically with a particularistic interpretation.[82]

It is important to note that the hermeneutical controls of scriptural resignification are always bound by covenantal ideologies, whether one speaks from a First Testament or Second Testament perspective.[83] Acts 2 is a good example of such a phenomenon. Salvation and the gift of the Holy Spirit are limited to those of the community of faith who call upon the name of Jesus. The Feast of Pentecost celebrates both the inauguration and celebration of covenantal renewal, and offering of the first fruits. It is appropriate that the first fruits of the new covenant are limited to the eschatological community of the Jewish *ecclesia.*

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[82] It also must include the stylistic use of Joel's larger message as Evans has shown above.

[83] If those boundaries are transgressed, then one simply no longer belongs to the covenant.

CHAPTER TWO

THE USE OF JOEL 3 WITH UNIVERSAL, SALVIFIC, AND PNEUMATIC EMPHASES IN ROM 10:13, 1 COR 1:2, TITUS 3:6, ACTS 10:45 &16:10

2.1. *Introduction to the Use of Joel in Rom 10:13, 1 Cor 1:2, Tit 3:6, Acts 10:45 & 16:10*

The two-fold purpose of this chapter is to research the formulaic phrase: ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου[1] (Rom 10:13 and 1 Cor 1:2), and to note the manner in which Joel's pneumatology and christology are salvifically universalized amongst the Gentile believing communities. Special emphasis is placed on the liturgical formula (לִקְרֹא בְּשֵׁם יהוה) as it appears throughout the life of the *cultus* in the OT, insofar as it is applicable to its setting in Joel, Romans and 1 Corinthians. The resultant *Forschung* will demonstrate the manner in which Joel's liturgical confession and pneumatology have been resignified, with profound effects upon the worshipping life of NT communities.

2.2. *Paul's Use of Joel 3:5 in Rom 10:13: "To Call Upon the Name of the Lord"*

2.2.1. *The Old Testament Lexical Data*

2.2.1.1. קָרָא

The term קָרָא is used 738 times in the Old Testament. The root קרא is a common Semitic word. It has a wide spectrum of meanings ranging from, "... to cry out, to call, to call together, to call (up)on, to invite, to pray, to invoke, to read, to read aloud, to sing,

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[1] The term is also attested as ἐπικαλεῖσθαι ἐν ὀνόματι Κυρίου in the LXX as an alternate translation of the phrase קרא בשם יהוה in1 Kgs 18:24-26, 2 Kgs 5:11.

or to crow."[2] Labuschage and Schauerte have both categorized the voluminous designations of קָרָא as "calling" or "crying" out to the Lord.[3] Their research shows that this term occurs 89 times, 47 of which are in the Psalms. The term also refers to the cultic invocation of Baal 5 times (1 Kgs 18:24-28, see also Amos 4:12). The verb also occurs numerous times either with the preposition עַל or אֶל. In several places קָרָא is used without a preposition, yet the context clearly shows that the address is from those who call upon God. At times the verb is also constructed with the preposition אֶל, in which שֵׁם is in the accusative (Ps 99:6; Lam 3:55; Deut 32:3). When יהוה בְּשֵׁם is verbalized, it expresses a close relationship between the one who calls and the one who is invoked (see Deut 32:3b).

Other similar expressions of לִקְרֹא בְּשֵׁם יהוה, either involving a second or third person suffix (i.e. שְׁמוֹ/שִׁמְךָ), and/or with different prepositions (עַל and אֶל as in the phrases קָרָא עָל שְׁמוֹ, קָרָאתִי אֶל שִׁמְךָ), are used to denote a cultic invocation or public proclamation to Yahweh.[4]

2.2.1.2. קָרָא בְּשֵׁם יהוה

The term קָרָא בְּשֵׁם יהוה[5] occurs 17 times with the meaning "to invoke the name of the Lord" (Gen 4:26, 12:8, 13:4, 21:33, 26:25, 1 Kgs 18:24, 2 Kgs 5:11, Isa 64:6, Jer 10:25, Ps 79:6; 80:19; 116:4, 13, 17, Joel 3:5, Zeph 3:9, Zech 13:9). Excluded from this list are the following scriptural references: Exod 33:19, 34:5 and Ps 105:1 = 1 Chron 16:8. These lists can be further broken down into several categories: 1) Proclamational—Exod 33:19; 34:5 [private audition]; Ps 105:1 = 1Chr 16:8 [public preaching], 2) Prayer of complaint – Ps 116:4, 3) Praise and thanksgiving—Ps 116:13, 17, 4) Cultic worship—Gen 4:26, 12:8, 13:4, 21:33, 26:25; 1Kgs 18:24 (an invocation to any deity); Zeph 3:9 [eschatological]; Ps 79:6; Jer 10:25, Zech 13:9. [confessional—eschatological], 5) Eschatological deliverance—Joel 3:5, and 6) Healing—2 Kgs 5:11. The stated nuances of

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[2] R. Schauerte, "קרא." *TWAT* 7:18. See also *KB* 850. C. J. Labuschage, "קרא." *TLOT* 3:1159.

[3] Labuschage, "קרא." *TLOT* 3:1163-64. Schauerte, "קרא."*TWAT* 7:18 ff.

[4] Labuschage, "קרא." *TLOT* 3:1163-64. H. A. Brongers, "*Die Wendung קרא בשם יהוה im Alten Testament.*" *ZAW* 77 (1965):13.

[5] Respectively with suffixes. See also Brongers, *Die Wendung קרא בשם יהוה im Alten Testament*, 13.

praising, thanking, complaint, crying out, and calling for help may be distinguished completely from their cultic setting, or they may be either metaphorically or physically tied to the *locus* of the temple.[6]

2.2.1.3 שֵׁם

The word שֵׁם occurs 854 times in the Old Testament. Its basic meaning is a "distinguishing mark."[7] Etymologically שֵׁם is connected to the root *summu*, which is a pan-Semitic word.[8] It is a well-known fact that in the ancient Near East a greater significance is attached to a name than in our western cultures today.[9] A name is a designation, or a distinguishing mark, that identifies its bearer. It is from this perspective that the investigation into the significance of a name is to proceed. Grether's work follows in the same vein.[10] Besnard offers the following ideas concerning שֵׁם in the ancient orient:

> Le *šém* hébrïque comporte un élément de représentation « dynamique» qui se caractérise diversement selon les trois contextes suivants: 1. dansla sphère de la personnalité, et très spécialement dans la sphère religieusedu mystère et de l'invocation, le nom manifeste le secret de l'individu, ilen détient une sorte de présence active, et constitue par là un moyen d'en capter la puissance ; 2. dans une sphère sociale et juridique, le nom est le signe d'un rapport de propriété ou de domination, et de la garantie d'un contrat ou d'un serment ; 3. dans la sphère de l'opinion et de la manifestation extérieure, le nom mesure la gloire acquise par l'êtrequ'il désigne. Quiconque n'a pas ou n'a pas plus de nom, n'existe plus.[11]

Under point 2 above, the naming of someone or something is a sign of ownership. The pentateuchal narrator of Gen 2:19 ff. reports that

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[6] Compare Labuschage, *TLOT* 2:1163-1164 with Leslie Allen, *Psalms 101-150*, 37 n.1a. At times, it is difficult to distinguish which meaning is regnant in every passage, especially in Ps 116:13,17, where cultic metaphors are intrinsically tied to the "calling on the name" *vis-à-vis* the 5 Genesis references, which will be discussed later. See also Schauerte, *TWAT* 7:123 and A. M. Besnard, *Le Mystère du Nom: quiconque invoquera le nom du seigneur sera sauvé* (LD 35; Paris: Les éditions du Cerf, Paris, 1962), 143-146.

[7] A. S. van der Woude, *TLOT* 2:1349.

[8] Rose, Martin, *ABD* 4:1002.

[9] G. F. Hawthorne, "Name." *ISBE*, 3: 481. See especially Besnard, *Le Mystère du Nom: quiconque invoquera le nom du seigneur sera sauvé*, 18-31.

[10] Oskar Grether, *Name und Wort Gottes im Alten Testament* (BZAW 64; Giessen: Töpelmann, 1934), 18.

[11] Besnard, *Le Mystère du Nom: quiconque invoquera le nom du seigneur sera sauvé*, 30-31.

Adam bestows names to all the creatures in the garden. In this act, Adam is portrayed as exercising dominion and ownership over the animal world fulfilling, the divine command of Gen 1:28. Another example is found in 2 Sam 12:28, where Joab urges David to come to Rabba of Ammon, lest the city have Joab's name called over it (נִקְרָא שְׁמִי עָלֶיהָ/καὶ κληθῇ τὸ ὄνομά μου ἐπ' αὐτήν).[12] The *niphal* stem (נִקְרָא) becomes very important in conjunction with the preposition עַל. The above citation is an excellent example, where Joab's name is about to be called or named over a city. The obvious conclusion is that the city would become associated with his name.

In the spiritual sphere of the ancient Near East, knowing the name of a god, and invoking it meant that one could effect a response, and secure help.[13] Knowledge of the name of a god/goddess was necessary when entering into relationship by means of a cultic act. In terms of magic, Bietenhard said,

> When the name (of a deity) is invoked or pronounced, the one invoked appears or works whether desired or not, or the one who invokes affects the one invoked. This explains the reluctance to state or give a name and the corresponding desire to know a name, which is a desire to enjoy the protection or help of the power linked up with the name.[14]

Exercising power by means of *uttering* the name forms the basis for the phrase "to invoke the name of Yahweh."[15] By contrast, in regards to Yahweh, Hossfeld notes that "... the invocation of the name does not work a magical constraint over the person through the name ..."[16] In the Old Testament Yahweh protects his name from violations. The Decalogue expressly forbids the frivolous employment of Yahweh's name, thus profaning him through misrepresentation of his character (Exod 20:7: לֹא תִשָּׂא אֶת־שֵׁם־יהוה אֱלֹהֶיךָ לַשָּׁוְא).

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[12] Note that קרא is used here in the *niphal* (passive), which denotes ownership. This word is used in the *niphal* extensively in connection with Yahweh (Jer 7:10; 2 Sam 6:2; Amos 9:12).

[13] *TDNT* 5:243.

[14] *TDNT* 5:243.

[15] Grether, *Name und Wort Gottes im Alten Testament*, 18.

[16] *TWAT* 7:123.

2.2.1.4. *The Preposition* בְּ

The inseparable preposition בְּ has a multitude of nuances.[17] In connection with the phrase קָרָא בְּשֵׁם יהוה it is taken *instrumentally*.[18] Koehler and Baumgartner's lexicon defines the term as "to call on, shout to a deity."[19] It becomes the means by which the invocation is made. Brown, Driver Briggs says that the preposition בְּ acts "... rather peculiarly, in certain cases where the object of an action may be treated as the *instrument* by which it is accomplished: ... So קָרָא בְּשֵׁם to call *with* the name—in diff. senses, acc. to the context, viz. *to proclaim* Exod 33:19; 34:5; Isa 44:5; Ps 49:12; *to invoke* Gen 4:26; 12:8; 1 Kgs 18:24-26; Isa 12:4."[20] Grether also comes to the same conclusion when he says, "... the בְּ with שֵׁם designates the "name" as the means of the invocation which only becomes effective through the pronunciation."[21] It is clear that the name, *Yahweh*, is being pronounced in the invocation. The accent clearly lies in the annunciation of the name, which is shouted. No other place stresses this point as much as where Yahweh proclaims his name before Moses (Exod 34:5-6 "And Yahweh came down in the cloud and stood with him[22] there. And *proclaimed* the name of Yahweh. v. 6 And Yahweh passed over before him and *proclaimed*, "Yahweh, Yahweh, a compassionate and gracious God, slow to anger and great in kindness and truth."). Verse 6 is clearly the execution of the same phrase from the previous verse (קָרָא בְּשֵׁם יהוה), thereby denoting how the name of Yahweh is invoked. This is the proper background by which to understand how one proclaims the name of Jesus in connection with the Eucharist (1 Cor 11:26 ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε ἄχρι οὑ ἔλθῃ.). Another account can be found in a dominical statement in Matt 7:21: Οὐ πᾶς ὁ λέγων μοι· κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν

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17 *KB* 102-105. *BDB* 88-91.

18 *KB* 104-13. See also *BDB* 90.

19 *HALOT* 3:1129.

20 *BDB* 90.

21 Grether, *Name und Wort Gottes im Alten Testament*, 19.

22 Most scholars agree is that the subject of the verb is Yahweh. Grether, *Name und Wort Gottes im Alten Testament*, 20. J. I. Durham, *Exodus* (WBC 3; Waco: Word Books, 1987), 453.

τοῖς οὐρανοῖς. This is the antinomians' confession, which they think acts as a seal for their entrance into heaven.[23] It is the OT invocation that Jesus understands as being addressed to Him: Οὐ πᾶς ὁ λέγων μοι· κύριε κύριε. This is an extremely high Matthean christology. The OT confession (calling on the name of the Lord) is now addressed to Jesus as יהוה יהוה/κύριε κύριε. Paul also has a word of instruction regarding the misuse of the Lord's name in 1 Cor 12:3 (διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει· Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν· Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ.).

2.2.1.5. הַזְכִּיר

The verb זָכַר in the *qal* means "to remember." The occurrence of the word in the *hiphil* has two well-defined denotations. According to Brevard Childs, there are two distinctions into which הַזְכִּיר falls, one is *cultic* and the other is *juridical*.[24] Childs advocates that הַזְכִּיר in connection with the noun שֵׁם is a set cultic formula and should be understood as "to name the name." He does so following the prior works of Jacob[25] and Begrich[26] who have noted that the term *zakaru* in Akkadian means "to name." Exodus 20:24 is a very important passage, which concerns cultic *topoi*, where Yahweh permits his name to be sacrificially invoked. It is in these places, where earthen altars are to be built, where Yahweh causes his name to be named or to be recalled. It is in these locales, as points of contact, where Yahweh meets with man (Exod 20:24).[27] Thus, through the granting of the covenant, Yahweh establishes a sacrificial worship-

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[23] Wilhelm Bousset, *Kurios Christos* (trans. by John Steely; Nashville: Abingdon Press, 1970), 133. He says, "Lord, Lord, naturally takes on meaning only when we think of the calling upon the name of Jesus in worship, in the cultus." Hagner sees it functioning as the primary Christian confession: Κύριος Ἰησοῦς as found in Rom. 10:9. See Donald Hagner, *Matthew 1-13* (WBC 33a; Dallas: Word Books, 1993), 187.

[24] B. S. Childs, *Memory and Tradition in Israel* (STB 37; Chatham: W. & J. Mackay & Co Ltd, 1962),11. For the treatment of the noun "remembrance" with NT implications for the Lord's Supper (1 Cor. 11:24) see W. D. Davies, *Paul and Rabbinic Judaism* (4th ed.; Philadelphia: Fortress Press, 1980), 252.

[25] B. Jacob, "Beiträge zu einer Einleitung in den Psalmen," *ZAW* 17 (1897): 69 ff.

[26] J. Begrich, "Sofer und Mazkir," *ZAW* 58 (1940/41): 12 ff.

[27] See Besnard, *Le Mystère du Nom: quiconque invoquera le nom du seigneur sera sauvé*, 96.

ping community, where he causes his name to be remembered at authorized locations.[28]

This conclusion is further confirmed by the LXX translation: ἐν παντὶ τόπῳ ου᾽ ἐὰν ἐπονομάσω τὸ ὄνομά μου ἐκεῖ καὶ ἥξω πρὸς σὲ καὶ εὐλογήσω σε. "... in every place where I shall name my name, there I shall also come to you and bless you." The point of this discussion is that the *hiphil* of זָכַר coupled with the noun שֵׁם falls into the same category as our topic: קָרָא בְּשֵׁם יהוה. Childs states that, "The background of the expression is clear. It is a technical cult expression similar to the more frequent expression 'to call upon the name of the Lord' (qara besem yhwh)."[29]

Von Rad says the very name of Yahweh is directly connected to his holiness. The use of the name brings it within the realm of the cultus; it is even deemed to be the "very heart of the cult." He says the following regarding the term קָרָא בְּשֵׁם יהוה—"Theologically it takes the place that in other cults was occupied by the cultic image."[30] Therefore, the name of Yahweh has to be strictly safeguarded. This is provided in the instructions contained in the *Bundesbuch* of Exod 20:24 explained above.

To invoke the name of Yahweh (Gen 4:26; 12:8, etc.) literally means to utter his name. Brongers' work on this phrase has made a significant contribution to its understanding. He concisely systematizes the work of previous scholars and codifies their statements, taking the term as a formal confession or doxology. He states that לִקְרֹא בְּשֵׁם *is to be translated to call by the employment* of a name and that the fuller term לִקְרֹא בְּשֵׁם יהוה is to be classified as the technical term for the legitimate Yahweh cult.[31] Brongers brings to summation his argument by stating that the term קָרָא בְּשֵׁם יהוה, "... umfaßt mehr als nur das Anrufen seines Namens im Sinne von *invocare*. Sie

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[28] Childs, *Memory and Tradition in Israel*, 12-13. Childs also goes on to use Josh 23:7; Amos 6:10; Isa 48:1 and Ps 20:8 as futher cultic usages of *zakar*. See also W. Schottroff, *Gedenken im Alten Orient und im Alten Testament: Die Wurzel Zakar im Semitischen Sprachkreis* (WMANT 15; Neukirchen: Neukirchener Verlag, 1964), 247-248. Martin Noth also translates this last clause as "an jedem Ort, an dem ich meinen Namen nennen lasse." *Das Zeite Buch Mose* (ATD 5; Göttingen: Vandenhoeck & Ruprecht, 1959), 256.

[29] Childs, *Memory and Tradition in Israel*, 14.

[30] Gerhard von Rad, *Old Testament Theology* vol. 1, (trans. D. M. G, Stalker; New York: Harper and Row, 1962), 183.

[31] Brongers, "Die Wendung קרא בשם יהוה im Alten Testament," 14.

will auch besagen, daß der Name Jhwh proklamiert wird. Der Name Jhwh wird nicht nur angerufen, sondern auch ausgerufen und zwar in der Form eines Bekenntnisses oder Doxologie."[32] This correctly captures the use of the term as it was used in the OT.

Besnard, in his book *Le Mystère du Nom*, comes to a similar conclusion as Brongers. He states that לִקְרֹא בְּשֵׁם יְהוָה has the following meaning:

> ... la formule vise une profération effective du nom divin, un appeal à voix haute vers la divinité, conformément au sens primitif du verbe qârâ'; elle est en outre liée à une activité cultuelle dans un lieu sacré. C'est que, pour les Anciens, la croyance que la divinité ne se manifeste qu'en certains lieux privilégiés, hauts lieux ou sanctuaires traditionnels, et la croyance en l'efficacité de l'appel qu'on fait d'elle à haute voix par son nom propre, loin de s'opposer ou de s'exclure, expriment des aspects complémentaires de l'approche de Dieu.[33]

2.2.1.6. *Conclusion*

The resulting research of the term קָרָא בְּשֵׁם יְהוָה shows that the phrase functions in the very heart of the cult as Von Rad has stated. This phrase itself is not that which is uttered; it describes the act, which consists in shouting out the name *Yahweh* before an altar[34] in conjunction with a sacrifice. N*aming* the deity is the confessional sign that shows one's *intimate* relationship to that deity, as in Exod 3:13-14. Thus, one must know the name of the deity before one is able to call upon its name. This is precisely Paul's argument in Rom 10:14-15. The connection between Paul and Moses is obvious; they are both commissioned to bear God's name to his people, so that the communities can have a relationship with God. There is no relationship where the name is not revealed. For Moses, it is the name "Yahweh" that he is to communicate to Israel. For Paul, Jesus (as Κύριος) is the name which he is commissioned to proclaim

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[32] Brongers, "Die Wendung קרא בשם יהוה im Alten Testament," 14. "Die Wendung bedeutet inhaltlich עבד יהוה. Dieses »Dienen« umfaß mehr als nur das Anrufen seines Namens im Sinne von *invocare*. Sie will auch besagen, daß der Name Jhwh proklamiert wird. Der Name Jhwh wird nicht nur angerufen, sondern auch ausgerufen und zwar in der Form eines Bekenntnisses oder einer Doxologie."

[33] A. M. Besnard, *Le Mystère du Nom: quiconque invoquera le nom du seigneur sera sauvé* (Paris: Les éditions du Cerf, 1962), 95.

[34] The narrator of Gen 4:26 presumes this by the way in which he constantly uses it during the patriarchal period.

among the people (Acts 9:5). The result, for Paul, is that all who call upon the name of the Lord shall be saved!

2.2.2. *The Scriptural Passages of the Old Testament*

The following passages in Genesis (4:26, 12:8, 13:4, 21:33, and 26:25) yield a great amount of information regarding the phrase "to invoke the name of Yahweh." The first passage (Gen 4:26) relates that the worship of Yahweh originates with the antediluvians. Westermann states that the attribution of legitimate worship in the primeval period does not constitute a contradiction to Exod 3, because J is putting the emphasis on the verb "began," and not on the noun "Yahweh." Thus, according to Westermann, Gen 4:26 refers to the worship of God in general, and not to worship of *Yahweh* specifically by name. The important point that the narrator wishes to communicate is that the foundation of religion originates in the primeval era,[35] and that the invocation of God's name is first introduced without regard to ethnicity or election. Prior to Abraham's call the worship of God is universal. It is not until the Mosaic era that Israel, as a nation, is elected as his treasured possession (סְגֻלָּה). It is at this time that the name of Yahweh is given special signification.[36]

The remaining passages in Genesis relate the way that the ancestors Abraham and Isaac call on the name of the Lord. These references have two very important points: 1) the invocation of the name of Yahweh, and 2) the sacrificial erection of altars. They demonstrate the cultic character of the phrase. Hossfeld and Kindl have come to the conclusion that the invocation of the name is essentially sacramental. The term קָרָא בְּשֵׁם יהוה invariably stands in connection with a remark concerning the construction of an altar (exception Gen 21:33) "... the coexistence of the invocation and the building of an altar are expressions owing to the fact that the foundational elements, *word* and *act* in their most simple forms, belong to the divine service."[37]

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[35] Claus Westermann, *Genesis 1-11 A Commentary* (trans. John Scullion; Minneapolis: Augsburg, 1984), 339-340 and Hossfeld/Kindl, *TWAT,* 7: 122.

[36] See Sarna, Nahum, *Genesis* בראשית (JPS Torah Commentary; Philadephia: Jewish Publication Society, 1989), 40.

[37] Hossfeld/Kindl, *TWAT*: 7:123. »Die Wendung קרא בשם יהוה steht stets im Zusammenhang mit einer Bemerkung über einen Altarbau (Ausnahme Gen 21,33 Terebinthe)...das Nebeneinander von Anrufung und Altarbau ist Ausdruck

The framework of the patriarchal Yahwistic itinerary notations emphasize that in each new place to which the patriarchs sojourn, they also build altars to sanction the region as Yahweh's land, and to secure his blessing upon themselves and their livestock. These altars are edifaces, which signify to the inhabitants of the land that Yahweh has claimed ownership over the region.[38]

Westermann confirms the central importance of this OT phrase within the cult. He understands that the invocation of the name is at the very heart of worship. In view of Gen 4:26 and the later patriarchal usages of the phrase, he says the following:

> The invocation of the name of God then is the action which is the foundation of every act of divine service. Neither sacrifice nor oracle nor solemn divine service nor any other cultic act is conceivable or possible without the contact point which is effected by the invocation of the name. It is the beginning of everything -- of lament and praise, jubilation and entreaty, refuge and trust. It can embrace all and so stands above all and is independent, sufficient in itself.[39]

The following is a list of other important OT witnesses to the liturgical formula (Exod 34:5, 6; 1 Kgs 18:24, Zeph 3:9; Zech 13:9 Ps 116:4, 13, 17 and Joel 3:5). The most important intertextual references are Zeph 3:9 and Ps 116:4. The passage in Zephaniah is important for Joel, since it is contextually tied to the motif of the Day of Yahweh. Joel radically *particularizes* Zephaniah's universal use of the formula. Likewise, Ps 116 provides the Zion motif as part of the liturgy in the Psalms of Ascent, as well as the necessary lexical agreements. One can see that Joel has also incorporated into his text a well-known cultic phrase from the Hebrew scriptures. He is certainly not the originator of the phrase.[40] In fact, it can be observe from the

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dafür, daß zum Gottesdienst in seiner einfachsten Form die Grundelemente Wort und Handlung gehören«. This then has implications on 1 Cor 11:26 (ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε ἄχρι οὗ ἔλθῃ.). This text is certainly sacramental since the Eucharistic practice proclaims the death of Christ until he comes and it is an act of remembrance (ἀνάμνησις/זִכָּרוֹן).

[38] See Hossfeld/Kindl, *TWAT*: 7:122.

[39] Westermann, *Genesis 1-11 A Commentary*, 340. In connection with this see Grether, *Name und Wort Gottes im AT*, 19.

[40] To be noted is the LXX's translation. "And it shall be whoever calls upon the name of the Lord shall be saved because in Mount Zion and in Jerusalem there shall be the one who is delivered as the Lord had said and bearers of good news whom the Lord shall call." Its *Vorlage* presupposes וּמְזַבְּשְׂרִים for its εὐαγγελιζό-

passage of Elijah's confrontation with the Baal cult prophets that the clause וּקְרָאתֶּם בְּשֵׁם אֱלֹהֵיכֶם is well-known as a *Bekenntnisformel* outside of Yahwistic worship. Israel incorporates to the cultural practice within its cult.[41]

This is an important passage because, in the context of Joel, those who call upon the name of the Lord are those loyal to the covenant community at Jerusalem (Joel 3:1-5). They are also those who are promised the outpouring of Yahweh's spirit (ch. 3:1) at the time of the apocalyptic יוֹם יהוה (3:4). They are instructed to gather on Mount Zion in order to invoke the name of the Lord, so as to be spared from death at the attack of the nations.

The act of the invocation at the temple mount is intrinsically tied to the altar. There is no invocation of the deity without sacrifice.[42] Jerusalem is now the place where Yahweh's name dwells, and where his name is to be cultically invoked (2 Chron 7:14-16). It is in this light that Joel has incorporated the physical promise of deliverance to the Judeans who are in Zion and in Jerusalem. Thus, the prophet has inserted Israel's most important cultic confessional formula to show how the deliverance will be possible in the Day of the Lord. His use of the *Bekenntnisformel* stems from Ps 116:4 and Zeph 3:9. This can be seen by the formula's connection to the verb מלט, as it is in Joel 3:5 (MT). Psalm 116 is part of the Psalms of Ascent, which are connected with the feasts, and as such, it provides a personal example of Yahweh's deliverance on behalf of the psalmist's plea.

2.2.3. *Pauline Exegetical Techniques*

The manner in which Paul makes his theological case for *sola fide* is based on Jewish exegesis.[43] His exegetical techniques consist of

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μενοι. See the discussion in Wolff, *Joel and Amos*, 57. The MT has וּבַשְּׂרִידִים which means "and amongst the survivors." The transposition of the *resh* for the *daleth* and the elimination of the *yod* along with the *daleth* is an example of an early midrashic hermeneutic by the LXX trident. The *Vorlage* most likely contained the same reading as the MT. This is an ancient interpretive manipulation of the text. The *mebasserim* then are those who bring good news from the battlefield. The apostle Paul will understand his mission as the one who brings good news (Rom 10:15).

[41] Childs, *Memory and Tradition in Israel*, 12.

[42] This is based on the research above, especially over the patriarchal narrative accounts in Genesis.

[43] Matthew Black, *Romans* (2nd ed.; NEBC; Grand Rapids: Eerdmans, 1989), 144. J. L. Bailey and L. D. Van der Broek, *Literary Forms in the New Testament:*

the following: *gezerah shaveh*,[44] *charaz*,[45] *pesher* formula, and midrashic traditio-complexes.[46] To make these points, Paul utilizes a midrashic hermeneutic made up of three elements: 1) A polemic between the church and synagogue, which is 2) based on Christian-Jewish exegesis of pentateuchal and Intertestamental Jewish wisdom literature, and 3) the authoritative pre-Pauline Hellenistic Christian confession Ἰησοῦς κύριος.[47]

The manner in which Paul constructs these three elements to create his universalized doctrine of *Glaubensgerechtigkeit* in Rom 10 determines their function in the text. The apostle skillfully weaves together the fabric of a universal justification through Christ by combining the common threads of a christological *Bekenntnisformel* and the authoritative traditions of Israel.

2.2.4. *The Baptismal Background*

Geoffrey Wainwright has asserted that the language of Rom 10:8-13 contains an unmistakable baptismal stamp,[48] which has been justly characterized as the *Sitz im Leben* for the creedal confession of new adherents.[49] This christological confession at baptism[50] may

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A Handbook (Louisville: Westminster/John Knox Press, 1992), 42. See also Neil Elliott, *The Rhetoric of Romans: Argumentative Constraint and Strategy and Paul's Dialogue with Judaism*, 267 n.2.

[44] This is a hermeneutical technique that unites two scriptural passages (often disparate) through a common lexical term. For example, in Rom 10:12 Paul uses the word πᾶς obtained from Joel 3:5 and augmented to Isa 28:16 to form his universal appeal of the gospel so that there is no longer any distinction between Jew and Gentile.

[45] Black, *Romans*, 144.

[46] Bailey and Van der Broek, *Literary Forms in the New Testament: A Handbook*, 42-43. See also J. Fitzmyer, *Essays on the Semitic Background of the New Testament* (London: Geoffrey Chapman, 1971), 65, on the term "composite quotations."

[47] Werner Kramer, *Christ, Lord, Son of God*, 84,

[48] Geoffrey Wainwright, *Doxology: A Systematic Theology* (Oxford: Oxford University Press, 1980), 47.

[49] R. P. Martin, *The Worship of God* (Grand Rapids: Eerdmans, 1982), 93. "The most likely lifesetting of the New Testament creeds was that of baptism. This may be called *the initiatory* or *declaratory* use of symbolic forms. The 'confession' of Rom 10:9 most probably belongs here." See also R. P. Martin, *New Testament Foundations* vol. 2, (Grand Rapids: Eerdmans, 1978), 250-253. See also R. P. Martin, "Worship," in *DPL* 987. See also J. L. Wu, "Liturgical Elements," in *DPL* 557. See also G. R. Beasley-Murray, *Baptism in the New Testament* (Grand Rapids: Eerdmans, 1984), 361.

[50] See also R. P. Martin, *Worship in the Early Church* (Grand Rapids: Eerdmans,

be discernible through the use of form-critical/redaction-critical analyses, which have brought to the surface the embedded liturgical material.[51]

This reconstructed setting can be seen from two NT passages—Jas 2:7 and Acts 22:16. The rite presupposes two separate speech elements. One uttered by the baptizand and the second by the baptizer. Beasley-Murray says that, "It is likely that Paul has both aspects in mind in Rom 10:9."[52] The former is a confession, and the latter an initiatory pronouncement. Acts 22:16: καὶ νῦν τί μέλλεις ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ. "And now why do you tarry? Arise and be baptized, and allow your sins to be washed away calling on his name."[53] Jas 2:7, οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; "Is it not they who blaspheme the good name which was called over you." These two passages demonstrate the two elements involved in baptism. The Lukan passage shows that the baptizand is to call on the name (of the Lord) of Jesus during his initiatory rite. In Acts, Ananias commands Paul to be baptized by calling on His name, refers to the act where the baptizand is to invoke Jesus' name during the rite of baptism, asking for the forgiveness of sins.[54]

1964), 99. He has identified the same phenomena, "Acts xxii, 16 suggests a further thought. It would imply that the name of Jesus was invoked by the baptized in the act of his baptism or even (on the strength of James ii, 7 and by inference, 1 Corinthians i, 13-15) that the name of Jesus Christ was called over the candidate as he made his baptismal profession. Rom x, 9 is often appealed to in this context" See Acts 8:37 εἶπε δε ὁ Φίλιππος, Εἰ πιστεύεις ἐκ ὅλης της καρδιας, ἐξεστιν. ἀποκριθεις δε εἶπε, Πιστευω τον υἱον του Θεου εἶναι τον Ἰησουν Χριστον (Western text tradition—Textus Receptus). This secondary note actually describes the confession "I believe that Jesus Christ is the son of God." see also the comments of R. P. Martin, *The Worship of God: Some Theological, Pastoral, and Practical Reflections* (Grand Rapids: Eerdmans, 1982), 93.

[51] Wainwright, *Doxology A Systematic Theology*, 156. See also Ethelbert Stauffer, *New Testament Theology* (London: SCM Press, 1955), 338-339. R. P. Martin, *New Testament Foundations*, vol. 2, 249, 260-261. Martin lists the criteria for ascertaining cofessions and hymns. In this passage he states that *parallelismus membrorum* is a criteria for detecting the hymnic gradation in v.13-15. See also R. P. Martin, "Creed." in *DPL*, 190-192.

[52] G. R. Beasley-Murrary, "Baptism." in *DPL*, 61.

[53] For the force of these middle aorist imperatives see A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934), 808.

[54] Note that Luke may be aware of the phrase in Joel 3:5 in 22:16 as a baptismal formula, but its echo may be too faint to make the connection. See F. F. Bruce, *The*

The second passage from James denotes the passive character of the initiation process upon the baptismal candidate. Jas 2:7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; "Do not they blaspheme the good name which was invoked over you?" Martin says, "In the present case, God is the one whose name is invoked over Christians (aorist passive of the verb suggests that this has already happened in an initiatory or declarative way). Christians thereby become God's possession."[55] This aorist pass. part. has the primary meaning of "ownership" as its denotation. Therefore, at baptism, the name of God is pronounced over the candidate effecting a transfer of ownership, whereby the individual becomes the property of God.

The phrase τὸ ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς is an intertextual echo of the Hebrew phrase נִקְרָא שְׁמִי עֲלֵיהֶם in Amos 9:12: נְאֻם־יְהוָה עֹשֶׂה זֹאת וְכָל־הַגּוֹיִם אֲשֶׁר־נִקְרָא שְׁמִי עֲלֵיהֶם /καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς λέγει κύριος ὁ θεὸς ὁ ποιῶν ταῦτα. In Amos, this refers to the ownership of Yahweh over the Edom's territory and beyond which was once part of the Davidic kingdom. The fallen booth of David will once again be erected, whereby Yahweh's rule will be extended beyond Israel's borders to incorporate other nations under the suzerainty of Jerusalem.[56] The rite of baptism can properly be regarded as a transfer of ownership. According to the NT, the baptizand becomes the property of Jesus, whose name is invoked over him. Baptism "into the name" has both Greco-Roman[57] and Semitic backgrounds.[58] The Semitic influence is probably the greater of the two.

Book of the Acts (rev. ed.; NICNT Grand Rapids: Eerdmans, 1988), 70. "It is administered 'in the name of Jesus Christ'-not only by his authority but also, probably, in the sense that his name was invoked or confessed by the person being baptized (cf. 22:16). In addition, the person who administered the baptism appears to have named the name of Jesus over converts as they were being baptized (cf. 15:17)."

[55] R. P. Martin, *James* (WBC 48; Waco: Word Books, 1988), 66-67. Also see D. Connolly, "Notes and Studies 'The Meaning of Επικλησις: A Reply." *JTS*, (1924): 355.

[56] Wolff says that, "According to our theologian (the postexilic writer), at the time of David Yahweh had called his name over the nations, thus declaring his suzerainty and ownership." Wolff, *Joel and Amos*, 353.

[57] For the Greco-Roman concept of the transferal of property into the name of another see Wilhelm Heitmüller, *Im Namen Jesu, Eine sprach und religionsgeschichtliche Untersuchung zum Neuen Testament, speziell zur altchristlichen Taufe* Forschungen zur Religion und Literatur des Alten und Neuen Testaments, (FRLANT 2/1; Göt-

2.2.5. *Romans 10:5-13 within the Context of Chapters 9-11*

Within the book of Romans, ch. 10 falls into the macro structure of chs. 9-11. These deal with the "outworking of the gospel in relation to Israel."[59] Paul is concerned with Israel's unbelief, while at the same time making his case for faith-righteousness (*Glaubensgerechtigkeit*). The apostle asserts that non-believing Israel is seeking to establish its own righteousness, being ignorant of God's righteousness. This is now to be found in Christ, who is the τέλος τοῦ νόμου. Paramount to Paul's argument of God's righteousness is its universal appeal to both Jew and Gentile (vv. 11-13 and 1:17). In order to do this, Paul calls upon Joel 3:5 for support from the OT. Christ, as the culmination or goal of the law (10:4), is the basis upon which Paul proceeds with his didactic *apologia* of faith-righteousness in 10:5 ff.[60]

A potential problem presents itself to the interpreter in understanding Paul's nomistic righteousness (Rom 9:30-10:13). One may be led to think that this is the only *characterization* of the practice of Judaism under the First Testament, especially if one atomizes 10:5 from the larger picture. Rather, one should think that faith-righteousness has always been the manner in which life is to be lived, regardless of the

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tingen: Vandenhoeck & Ruprecht, 1903), 100-112, esp. 105. This would provide the cultural-economic background for the Jacobite communities. Also see Beasley-Murray's discussion of Heitmüller's argument. "Baptism," in *DPL*, 60.

[58] The Semitic understanding and allusion to Amos 9:12 in Jas 2:7 is clearly seen: שֶׁמֵּי יִירְשׁוּ אֶת־שְׁאֵרִית אֱדוֹם וְעַל־כָּל־הַגּוֹיִם אֲשֶׁר־נִקְרָא 12 לְמָעַן וְכָל־הַגּוֹיִם נְאֻם־יְהוָה עֹשֶׂה זֹאת׃. For the rabbinic term לְשֵׁם to describe abultion see Bietenhard, *TDNT*, 5: 274-276. Rudolf Schnackenburg also follows Bietenhard see *Baptism in the Thought of St. Paul* (trans. G.R. Beasley-Murray; New York: Herder and Herder, 1964), 19-21. To him the phrase means "belonging to _____."

[59] James Dunn, *Romans 9-16* (WBC 38b; Dallas: Word Books, 1988), 517 ff See also Werner Führer, "Herr ist Jesus: Die Rezeption der urchristlichen Kyrios-Akklamation durch Paulus Römer 10, 9." *KD* 33 (1987): 149. Führer states that Israel's rejection of the gospel, by falling back on the Torah of Moses, forces Paul to state the gospel, which is free of the Law as the password of his theology and to theologically found his teaching of justification upon the scripture. He understands that the righteousness of God in Rom 9:30-10:13 is the heart of the epistle. It is in antithetically contrasted between the righteousness that is by faith and that which is by the law.

[60] Neil Elliott, *The Rhetoric of Romans: Argumentative Constraint and Strategy and Paul's Dialogue with Judaism* (JSNTSup 45; Sheffield: Sheffield Academic Press, 1990), 268. Elliott deals with Dahl's thesis on Rom 10 within chapters 9-11. "It is important to recognize that Rom 10 is not part of Paul's answer of whether or not God had repudiated his promises to Israel. The chapter is a delayed explanation of the factors which caused him to raise that question."

covenant. So, it is the contention of this author that Paul's view of his contemporaries is undoubtedly correct, but he does not present a systematic picture of covenantal sects of Judaism. It can only be pieced together from disparate verses scattered throughout his writings. Paul, however, does introduce a caveat in 9:30-33, which may be helpful in understanding the larger picture of faith-righteousness in the First Testament. Paul understands that the prophet Isaiah has the same problem with his contemporaries. Both Paul and Isaiah accuse their generations of stumbling over the same *rock of offence* (Isa 28:14 ff and Rom 9:30-33). The problem in both texts is centered on the exercise of faith (28:16). Paul has already made this connection with his examples of faith in 1:17 to the prophet Habakkuk (Hab 2:4), and to Abraham's faith (Gen 15:6) in ch. 4. In view of the polemical substructure that exists in 10:5-8, one should keep in mind that Paul has his sights on non-believing Jews, who are seeking to establish their own righteousness *nomistically*, rather than by a life of faith. This polemic has its roots in the context which begins at 9:1-10:3. Life under the First covenant consists in observance of מעשׂי התורה (works of the law: circumcision, dietary laws, and Sabbath observance). Being in God's new *ekklesia*, however, has a new badge of membership.[61] This is faith in Jesus as Messiah. Those who pursue righteousness ἐκ πίστεως have always been God's elect (9:31-32), but the problem now with non-believing Israel is that they seek righteousness *nomistically* apart from faith in Christ, who is the τέλος τοῦ νόμου.

2.2.6. *Paul's Use of Joel in Romans 10:5-13*

Paul introduces the connective γὰρ in v. 5 as the basis or grounds upon which to elucidate his final doctrinal teaching of faith-righteousness in vv. 5 ff. This premise stems from his declaration in v. 4, that Christ is the τέλος τοῦ νόμου (the culmination of the law).[62]

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[61] For this terminology see N. T. Wright, *What Saint Paul Really Said. Was Paul of Tarsus the Real founder of Christianity?* (Grand Rapids: Eerdmans, 1997), 129.

[62] For the teleological interpretation of Christ as the "aim/goal" of the Law see: M. Jack Suggs, "'The Word is Near You': Romans 10:6-10 Within the Purpose of the Letter," in *Christian History and Interpretation: Studies Presented to John Knox* (W. R. Farmer, C. F. D. Moule, and R. R. Niebuhr eds; Cambridge: Cambridge University Press, 1967), 311. Robert Badenas, *Christ the End of the Law: Romans 10.4 in Pauline Perspective* (JSNTS 10; Sheffield: JSOT Press, 1985), 144-145. J. Fitzmyer, *Romans*

The righteousness of God is now found in Christ for all who believe. Upon this basis, he presents a series of three quotations taken from the Pentateuch to substantiate his claim.[63] The apostle clearly contrasts *nomistic-righteousness* in v. 5 (Lev 18:5) with *faith-righteousness* in vv. 6-8 (Deut 9:4; 30:12-14) by the particle δὲ. Lagrange correctly understands this distinction to be between *la justice de la loi* (v. 5) and *la justice de la foi* (vv. 6-10).[64] Scholars have divergent views on how to understand the relationship between vv. 5-6.[65] The problem centers upon the issue of how one is to understand Paul's use of the scriptural tradition. Some do not think that it is a legitimate interpretive practice to pit one verse against another, but even Jesus pitted Gen 2:23-24 against Deut 24:1-2.[66] Therefore, the real issue in Rom 10:5 ff is not whether one scripture can be used against another, but it is a matter of its *function* in the text.[67] The most natural reading of

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The Anchor Bible, (New York: Doubleday, 1992), 584. D. Moo, *The Epistle to the Romans* (NICNT; Grand Rapids: Eerdmans, 1996), 646. Ulrich Wilckens, *Der Brief an die Römer: (Röm 6-11)* (EKKNT 6/2; Neukirchen-Vluyn: Neukirchener Verlag, 1980), 217. And for the interpretation of τελος as "end" see Peter Stuhlmacher, *Paul's Letter to the Romans: A Commentary* (Louisville: Westminster/John Knox Press, Louisville, 1994), 155-156. Hans Hübner, *Gottes Ich und Israel: zum Schriftgebrauch des Paulus in Römer 9-11* (FRLANT 136; Göttingen: Vandenhoeck & Ruprecht, 1984), 84-85. And Dunn, *Romans 9-16*, 596-597 for a synthesis of "both meanings."

[63] The language of Ps 106:26 may also be used in vv. 6-7 for stylistic purposes.

[64] M. J. Lagrange, *Saint Paul Épitre aux Romains* (6th ed.; EBib; Paris: Gabalda, 1950), 254.

[65] Dietrich-Alex Koch, *Die Schrift als Zeuge des Evangeliums: Untersuchchungen zur Verwendung und zum Verständnis der Schrift bei Paulus* (BHT 69; Tübingen: J. C. B. Mohr, Paul Siebeck, 1986), 291-293. Dunn correctly follows Koch's analysis at this point. Dunn, *Romans 9-16*, 601-602. He argues that v. 5 is wedged against v. 6 so that the δικαιοσύνην τὴν ἐκ τοῦ νόμου (n. 5) = τὴν ἰδίαν δικαιοσύνην ζητοῦντες στῆσαι (n. 3) and ἡ δὲ ἐκ πίστεως δικαιοσύνη (n. 6) = ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται (1,17) is the theme of the book. C. E. B. Cranfield, *Romans* (vol. 2. ICC; Edinburgh: T&T Clark, 1979), 521-522. Cranfield takes v. 5 to refer to Christ as the sole person to have completely lived by the law and that verse 6 is taken to refer to the way of the Christian. Hays, *Echoes of Scripture in the Letters of Paul*, 76-77. Hays tries to make the case that Paul is not driving a wedge between the two texts and that he has used both to speak for the Christian life.

[66] See earlier in Joel 4:10, where the prophet turns the scritpural tradition on its head.

[67] One does not have to read very far into the literature of Second Temple Judaism to understand that scripture, under the rubric of covenant, comes attached with a long rubberband—it is quite evangelastic.

the passage is that the phrase τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου[68] in v. 5 is pitted against ἡ ἐκ πίστεως δικαιοσύνη in v. 6, via the adversative particle δὲ. Käsemann explains this apparent disparity between vv. 5 and 6 by showing that the righteousness that is derived from the law γράφει (writes) in v. 5, while the righteousness that is from faith λέγει (speaks) in v. 6.[69] Thus, two principles of covenantal life are being compared and contrasted. This sufficiently explains the purpose and function for pitting, or wedging, one verse against another. It is important to note that the language of vv. 5 and 6 are derivatives of the language found in Rom 9:31-32. Therefore, these verses are ideologically interwoven. Paul characterizes the Mosaic covenant, as lived by his contemporaries (9:32), as the basis from which they attempt to derive righteousness.[70] He uses Lev 18:5 as the foundation upon which his contemporaries derive their *nomistic* righteousness in the Mosaic covenant.[71] He then contrasts this with the new covenant, by resignifying Deut 30:12-14 through a christological midrash, as the principle from which to expound his *Glaubensgerechtigkeit.* This new covenantal perspective is modeled with a personified faith-righteousness in v. 6. This speaks of Christ's works, which he has accomplished through his incarnation and resurrection (vv. 6-8).[72] Thus, the disparity, or wedge, that is placed between the reading of the law in vv. 5-8 is to be understood from the way that Paul views each interpretive community as deriving its righteousness. The first is characterized by its attempt to obtain righteousness by *doing* that which is written (v.5), while, the second,

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[68] This plays into the hand of 9:30-33 and 10:1-4, which characterize the Jews who are ignorant of the righteousness of God (10:3—ἀγνοοῦντὲ γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν.).

[69] E. Käsemann, *Commentary on Romans* (trans. G. Bromiley; Grand Rapids: Eerdmans, 1980), 287. "If Paul is making a distinction here, he is revealing thereby a dialectical understanding of Scripture. Something is 'letter' not because it is fixed in writing but only when it raises a demand for achievement. On the other hand, what is set in writing can 'speak' when it is the promise of grace."

[70] See Rom 9:31-10:3. Romans 10:5 must be read in connection with 9:30 ff., if one is to properly understand what the apostle is saying in ch. 10.

[71] See Simon J. Gathercole, "Torah, Life, and Salvation: Leviticus 18:5 in Early Judaism and the New Testament," in *From Prophecy to Testament: The Function of the Old Testament in the New* (ed. by Craig A. Evans; Peabody: Hendrickson, 2004), 126-145.

[72] Thomas Schreiner, *Romans* (BECNT 6; Grand Rapids: Baker, 1998), 556.

is characterized by *believing* that which is confessed (v. 9). The non-believing Jews derive their righteousness ἐκ τοῦ νόμου; they have stumbled because they did not obtain righteousness ἐκ πίστεως (9:32). This interpretation is reinforced from Gal 3:12. Paul also cites Lev 18:5, which contrasts being justified by faith versus being justified through the works of the law. Koch has, furthermore, shown that this contrasting interpretation of v. 5 against vv. 6-8 stems from the contextual setting of Rom 9:30-10:4. "Die bei Pls *[Paulus]* nur hier begegnende Wendung νόμος δικαιοσύνης ist aus dem Kontext von V 30-32, und zwar als Schnittpunkt beider Argumentationslinien zu intepretieren."[73]

Verse 6 is a midrashic complex that is comprised of Deut 9:4 (μὴ εἴπῃς ἐν τῇ καρδίᾳ σου) and Deut 30:12 (τίς ἀναβήσεται εἰς τὸν οὐρανόν). The former text functions as the hermeneutical cipher and key that unlocks the meaning of the latter passage. Paul's use of Deut 30, therefore, is far from being counterproductive to his argument, as one might think at first sight. The hermeneutical voice of Deut 30:11-14, as it functions within the synagogue, must now be read through the context of Deut 9:4. The apostle's *metaleptic* allusion to Deut 9:4a, which prefaces the text of Deut 30, critically admonishes Israel's pursuit of righteousness. Hays' comment on *metalepsis* is informative to Paul's midrashic complex in Rom 10:6-8. "The allusive echo functions to suggest to the reader that text B should be understood in light of a broad interplay with text A, encompassing aspects of A beyond those explicitly echoed."[74] Thus, when one reads Deut 9:4-6 one can see that Paul assumes that reader incorporates the larger contextual setting of his appropriation of Deut 9:4a. Bakhtin's words concerning the transmission of another's word through its contextualized formulation is also very enlightening in discerning the function of scripture in Roman 10:6 ff.

> The context embracing another's word is responsible for its dialogizing background, whose influence can be very great. Given the appropriate methods for framing, one may bring about fundamental changes even in another's utterance accurately quoted. Any sly and ill-disposed polemicist knows very well which dialogizing backdrop he should bring to bear on the accurately quoted words of his opponent, in order to

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[73] Koch, *Die Schrift als Zeuge des Evangeliums: Untersuchungen zur Verwendung und zum Verständnis der Schrift bei Paulus*, 292.

[74] Hays, *Echoes of Scripture in the Letters of Paul*, 20.

> distort their sense. By manipulating the effects of context, it is very easy to emphasize the brute materiality of another's words, and so stimulate dialogic reactions ... to make even the most serious utterance comical. The formulation of another's speech as well as its framing (and the context can begin preparing for the introduction of another's speech far back in the text) both express the unitary act of dialogic interaction with that speech, a relation determining the entire nature of its transmission and all the changes in meaning and accent that take place in it during transmission.[75]

Through Paul's sly polemical talent, he brings to bear upon his opponent's most serious words (Deut 30:11-14) their utterly hollow claim, through his use of Deut 9:4a. The *raison d'être* for the midrashic complex (that makes up v. 6) is to be found Deut 9:4a, which is a cipher for its larger context.[76] In Deut 9:6 Moses reminds Israel that they are a stiff-necked people; they are not gaining the land on account of their own righteousness. Thus, when one reads Deut 30 from the historical record of Israel's deeds (Deut 9), one understands the manner in which Paul champions his doctrine of *Glaubensgerechtigkeit*, and denies the synagogues' ability to gain God's righteousness by the keeping of the law.

Paul has already established and framed the context of Israel's inability to achieve righteousness through works prior to ch. 10, so that no one can be justified from the works of the law (Rom 3:20). Furthermore, he has also shown that the law is impotent in and of itself to secure mankind's justification (Rom 8:2-4). Therefore, when Paul makes his case, he has sufficiently de-centered Israel's ability to derive their own nomistic righteousness, based on their reading of Deut 30. This plays into the point that Paul makes in 10:3. Faith-righteousness does not speak of its own accomplishments, but of God's work performed in Christ on behalf of all who believe (v. 6).

Now that Paul has scored his point against non-believing Jews through his use of Deut 9, he is now ready to answer the greater polemical text used by his adversaries (Deut 30:11-14).[77] In vv. 6-8,

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[75] Bakhtin, *The Dialogic Imagination*, 340.

[76] See Hays, *Echoes of Scripture in the Letters of Paul*, 78-79. See also Cranfield, *Romans vol. 2,* 523. F. Leenhardt, *The Epistle to the Romans* (London: Lutterworth, 1961), 268-69.

[77] Martin, *New Testament Foundations,* vol. 2, 10. Ulrich Wilckens makes a very astute observation in regarding this apparently violent treatment of scripture. He regards that the use of Dt. 30 along with its sharp contrast to Lev. 18:5 between

the apostle employs an *'al tiqrê* (אל תקרי) interpretation.[78] Through this christological midrash, he unites the themes of righteousness (Deut 9:4) and law (Deut 30). Instead of giving the normal reading of Deut 30:12-13, he substitutes it with the ministry of Christ. This acts as a catalyst to cement his faith-rightousness doctrine that Christ is the τέλος τοῦ νόμου (v. 4). In order to understand Paul's polemic, one has to know the original reading of Deut 30, which stands behind his christological reading. In Deut 30:11-14, Moses is reported to have said:

> 11 For this commandment which I am commanding you today, is not too difficult for you, nor is it far off. 12 It is not in heaven, that one should say, Who shall ascend for us to heaven, and get it for us, that we should hear it and do it? 13 Nor is it beyond the sea, that one should say, Who shall cross over for us to the other side of the sea, and get it for us, that we should hear it and do it? 14 For the word is very near to you, in your mouth and in your heart to do it.

Paul and his fellow Jews know that the Song of Moses (ch. 31:27-32:43) is a didactic covenant lawsuit, which instructs Israel of its *infidelity*. This becomes obvious from his use of Deut 32:21 later in Rom 10, which functions for the inclusion of the Gentiles in his universalistic hermeneutic of salvation. Therefore, Paul is able to disarm his opponents' use of Deut 30 as a theological *apologetic* for procuring their own righteousness from the law. On the basis of Israel's inability to attain God's righteousness, he then takes up the *'al tiqrê* midrash and reads Christ's ability to fulfill the law through his incarnation and resurrection.

Bakhtin's own observations on the characteristics of double-voiced discourse are very instructive in regard to the polemical hermeneutics employed by Paul in his use of Lev 18:5 and Deut 30:

> In a hidden polemic the author's discourse is directed toward its own referential object, as in any other discourse, but at the same time every statement about the object is constructed in such a way that, apart

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the two types of righteousness (law and faith) can only be explained through a polemic between the synagogue and the church." See Wilckens, *Der Brief an die Römer (Röm 6-11)*, 225.

[78] See Talmon, "Aspects of the Textual Transmission of the Bible in the Light of Qumran Manuscripts." in *Qumran and the History of the Biblical Text* (ed. by Frank M. Cross and Shemaryahu Talmon; Cambridge: Harvard University Press, 1975), 256-263. And see Isac Leo Seeligmann, "Voraussetzungen der Midraschexegese," in *Congress Volume: Copenhagen 1953* (VTSup 1; Leiden: Brill, 1953), 150-181.

> from its referential meaning, a polemical blow is struck at the other's discourse on the same theme, at the other's statement about the same object. A word, directed toward its referential object, clashes with another's word within the very object itself. The other's discourse is not itself reproduced, it is merely implied…The other's thought does not personally make its way inside the discourse, but is only reflected in it, determining its tone and its meaning. One word acutely senses alongside it someone else's word speaking about the same object, and this awareness determines its structure.[79]

Paul's hidden polemic with the synagogue is discerned, but is not itself reproduced. He strikes a blow against his opponents' belief in works-based righteousness through his christological midrash. Paul's parenesis takes up Deut 9:4a in order to clash with the voice of the synagogue, which lies behind his use of Deut 30:12-14.

Some scholars have been mystified and have even leveled accusations against Paul's use of Deut 30, but these opinions have been greatly suppressed by the *pesher*-style use of scripture found at Qumran.[80] "Dies provoziert die Frage, ob durch die Berücksichtigung jüdischer Auslegungstraditionen dieses Textes das Auslegungsverfahren des Paulus u. U. verständlicher werden kann."[81] Paul's exegetical techniques are not only *sui generis* of his own generation, they are canonical in origin, which provide the appropriate hermeneutics for framing his didactic *apologia* of faith-righteousness.

In v. 6 Suggs, Koch, and Dunn have shown that Paul's treatment of Deut 30 betrays a common knowledge of this text's interpretation in Jewish wisdom literature.[82] His departure stems from the reading

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[79] Bakhtin, *Problems of Dostoevsky's* Poetics, 195, 196.

[80] See Käsemann, *Commentary on Romans*, 285 and H. J. Schoeps, *Paul The Theology of the Apostle in the Light of Jewish Religious History* (trans. Harold Knight; Philadelphia: Westminster, 1961), 249-250. For there are not a few authors who regard this as a rhetorical paraphrase (Sandy and Headlam, Barrett, Zahn, and Calvin). They reject the idea that it is a quotation because of the apparent violence done to the text. But according to the Jewish exegesis of the 1st Century milieu and of Qumran no charge can be leveled against Paul.

[81] Koch, *Die Schrift als Zeuge des Evangeliums: Untersuchchungen zur Verwendung und zum Verständnis der Schrift bei Paulus*, 156.

[82] Jack Suggs, "'The Word is Near You': Romans 10:6-10 Within the Purpose of the Letter," 304ff. Koch, *Die Schrift als Zeuge des Evangeliums: Untersuchchungen zur Verwendung und zum Verständnis der Schrift bei Paulus*, 156. Dunn, *Romans 9-16*, 64. See also Hays *Echoes of Scripture in the Letters of Paul*, 79-81 where he notes that Paul's exegesis closely follows the Qumran Peshers (1QpHab).

of Deut 30:13, which mentions traversing the sea but not descending into the abyss. This most likely comes from similar readings of Deut 30 in the Second Temple period. The personification of Judaism's Sophia traditions of Deut 30 helps pave Paul's way for his christological interpretation. Below are example's of Second Temple Judaism's use of Deut 30-

> *Baruch 3:29-30*
> 29 Who has gone up into heaven, and taken her, and brought her down from the clouds? 30 Who has gone over the sea, and found her, and will buy for her pure gold?[83]

> *Philo, De Posteritate 84-85*
> What he describes as close by and near is good. For it is not necessary, he says, to fly up into heaven or to the other side of the sea in searching for what is good. For it is near and close by for each... For he says, it is in your mouth and in your heart and in your hands.[84]

> *Targum Neofiti on Deuteronomy 30 11*
> For this precept which I command you this day is not hidden from you, neither is it far away.12 The law is not in the heavens, that one should say: Would that we had one like Moses the prophet who would go up to heaven and fetch it for us, and make us hear the commandments that we might do them. 13 Nor is the law beyond the Great Sea, that one should say: Would that we had one like Jonah the prophet who would descend into the depths of the Great Sea and bring up the law for us and make us hear the commandments that we might do them.14 For the word is very near you, in the word of your mouth and in your hearts, that you may do it.[85]

From the above testimonies of the late Second Temple period, Paul's interpretive hermeneutic is shown to be congruent with the exegetical *Zeitgeist* of his day. It must be noted that Paul exchanges the imagery of "crossing over the sea" (διαπεράω Deut 30:13) for "descending into the Abyss," which follows the verbal change of Targum Neofiti ("descending" into the depths of the great sea). Paul may have used

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[83] *The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books* New Revised Standard Version, (ed. by Bruce M. Metzger and Roland E. Murphy; New York: Oxford University Press, 1991).

[84] Yonge, *The Works of Philo*, 140.

[85] M. McNamara, *The New Testament and the Palestinian Targum to the Pentateuch* (AnBib 27; Rome: Pontifical Biblical Institute, 1961), 375.

the connotation (netherworld) involved in the Hebraic term תְּהוֹם (depth) to arrive at the term ἄβυσσος.[86] If Paul's use of Christ, in this midrashic interpretation of Deuteronomy, is a conscious substitution of the *personae* of Moses and Jonah for the Messiah, then it makes an especially interesting intertextual interpretation (the substitution of the *abyss* in place of the *depths of the sea*). In this case Paul's contemporary polemic would be evidence of a hot and lively debate over the mission of Jesus. Paul appropriates Second Temple wisdom traditions concerning the law and transfers these into a christological confession, while also showing this passage's popularity among Judaism as an achievable goal as in Philo.

Rom 10:6 ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει· μὴ εἴπῃς ἐν τῇ καρδίᾳ σου·	Deut 9:4a μὴ εἴπῃς ἐν τῇ καρδίᾳ σου ἐν τῷ ἐξαναλῶσαι κύριον τὸν θεόν σου τὰ ἔθνη ταῦτα ἀπὸ προσώπου σου λέγων διὰ τὰς δικαιοσύνας μου εἰσήγαγέν με κύριος κληρονομῆσαι τὴν γῆν τὴν ἀγαθὴν ταύτην
τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν Χριστὸν καταγαγεῖν·	Deut 30:12 οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστὶν λέγων τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανὸν καὶ λήμψεται αὐτὴν ἡμῖν καὶ ἀκούσαντες αὐτὴν ποιήσομεν
Rom 10:7 ἢ· τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.	Deut 30:13 οὐδὲ πέραν τῆς θαλάσσης ἐστὶν λέγων τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης καὶ λήμψεται ἡμῖν αὐτήν καὶ ἀκουστὴν ἡμῖν ποιήσει αὐτήν καὶ ποιήσομεν
Rom 10:8 ἀλλὰ τί λέγει ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου, τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.	Deut 30:14 ἔστιν σου ἐγγὺς τὸ ῥῆμα σφόδρα ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου καὶ ἐν ταῖς χερσίν σου αὐτὸ ποιεῖν

In the table above, one can see that in vv. 6-8 Paul has substituted a christological interpretation in place of a nomistic one. It also seems

[86] Gen. 1:2 ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος καὶ σκότος ἐπάνω τῆς ἀβύσσου καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος. Paul may have pondered the LXX of Gen 1:2 which translates ἄβυσσος for the Hebrew תְּהוֹם. See Ps 71:20 where תְּהוֹם speaks of Hades. ἐπιστρέψας ἐζωοποίησάς με καὶ ἐκ τῶν ἀβύσσων τῆς γῆς πάλιν ἀνήγαγές με.

that he is utilizing the language of Ps 106: 26 (LXX ἀναβαίνουσιν ἕως τῶν οὐρανῶν καὶ καταβαίνουσιν ἕως τῶν ἀβύσσων) to arrive at the term ἄβυσσος, as well as appropriating and resignifying the parallel terms ἀναβαίνω and καταβαίνω.[87] The presence of the epigraphic parallels to Deut 30 shows that it is a highly popular text in Second Temple Judaism. These parallels show why it would be used in the church's own discussion of the function of the law, as well as in dialogue between the church and synagogue.[88] This is why Paul chooses to confront these competing theologies by his christological interpretation. The apostle assists the Roman community in *understanding his own gospel*, in preparation for his coming. He also provides a christological ἀπολογία for the function of the law.

Based on Paul's knowledge of Israel's hamartiological history, in vv. 6-8, he radically alters the textual quotation of Deuteronomy, which states very plainly that the law is not too hard to do (לַעֲשֹׂתוֹ). Paul's personification of *faith-righteousness* speaks parenetically to those questers seeking to establish their own righteousness in the law.[89] The parenetic character of Paul's use of Deuteronomy is obviously indicative of the debate current in Rome. Paul's interpretation of Deut 30, similar to the Qumran literature, offers the community's own interpretation of scripture. Note the *pesher* technique that appears in *4QNahum Pesher*/4Q169 col. 2, frags. 3-4: וברק חנית ורוב חלל וכבוד פגר ואין קץ לגויה וכשלו וגויתם פשרו על ממשלת דורשי החלקות vacat (בגיתם).[90] A more important midrashic technique occurs in *1QRule of the Community*/1QS 8.14-15, which employs a bi-syllabic form of the independent personal pronoun (היאה).[91] 14 כאשר כתוב במדבר פנו דרך יהוה ישרו בערבה היאה מדרש התורה א[ש]ר צוה ביד

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[87] Stuhlmacher, *Paul's Letter to the Romans*, 156. Käsemann, *Commentary on Romans*, 288.

[88] See Martin, *New Testament Foundations*, vol. 2, 10. See also Käsemann, *Commentary on Romans*, 291-92. Käsemann shows that the quotation in v. 11 from Isa 28:16 "the costly cornerstone" is confirmation of this polemic. This may be further confirmed via Qumran for the Council of the Community identified themselves with that costly cornerstone, "... the council of the community shall be ... that tried wall, that precious corner-stone, whose foundations shall neither rock nor sway in their place." 1QS 8:7 seen as a previously used polemic against the Levitical establishment in Jerusalem.

[89] Lagrange, *Saint Paul Épitre aux Romains*, 255.

[90] Florentino García Martínez, and Eibert J. C. Tigchelaar, *The Dead Sea Scrolls Study Edition Vol 1 1Q1-4Q273*, (Leiden: Brill, 1997), 338.

מסלה לאלוהינו 15 מושה לעשות ככול הנגלה עת בצת.[92] This form is similar to Paul's use of the demonstrative pronoun (τοῦτ' ἐστιν) in vv. 6-8, which leads into his midrash.

Paul's christological re-reading of Deut 30 is based on his hermeneutical axiom set up in 10:4; that Christ is the culmination of the law. The sheer human impossibility of an ascent into heaven and a descent into Hades to bring back Christ is purposely juxtaposed with the impossibility of ascending to heaven and traversing the sea to bring back the law in Deut 30:12-13. The midrash allows one to compare the two principles of covenantal living. This reading of Deuteronomy by Paul nullifies his non-believing contemporaries' notion that they can derive nomistic righteousness based on the teaching of this text. However, the midrashic voice of *Glaubensgerecthtigkeit* (Deut 9:4a and Deut 30:12-14) makes clear that Israel can and should practice the law, but one can never obtain the righteousness of God by works of the law; it can only be approached from faith. This is exactly Paul's point in 9:32 (διὰ τί ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων· προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος). Through another covenantal perspective, Paul has shown that the law has power over the frailty of human weakness (Rom 8:2-4), but Christ has condemned sin by means of his mission (incarnation—resurrection vv. 6-7), and offers God's righteousness to those who believe. The principle of living a life of faith, under any covenant in the canon of the OT, is seen in the examples of Abraham, Habakkuk and Isaiah. The righteousness of God, however, is now available in the new covenant, because Christ is the culmination of the law for righteousness to all who believe. Therefore, Paul's christological midrash on faith-righteousness demonstrates that there is no need for spiritual pioneers on a cosmic quest after an elusive nomistic rigtheousness. Christ has done the impossible for us.

The phrases τίς ἀναβήσεται εἰς τὸν οὐρανόὶ τοῦτ' ἔστιν Χριστὸν καταγαγεῖν· and τίς καταβήσεται εἰς τὴν ἄβυσσοὶ τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν are Pauline christological formulas, which speak of Christ's descent from heaven and his further descent into the abyss. Expositors do not always agree on

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[91] See E. Qimron, *The Hebrew of the Dead Sea Scrolls* (Atlanta: Scholars Press, 1986), 57.

[92] Florentino García Martínez, and Eibert J. C. Tigchelaar, *The Dead Sea Scrolls Study Edition, Vol 1 1Q1-4Q273*, 88.

what these verses mean christologically. Dunn relates these phrases to Christ's ascent/exaltation and descent/resurrection, closely following the language of the text (ἀναβαίνω and καταβαίνω).[93] Schreiner sees it referring to the incarnation and resurrection, which is supported by Paul's exegetical *pesher* technique in vv. 6-7 (τοῦτ' ἔστιν Χριστὸν καταγαγεῖν/τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν).[94] This christology is akin to that found in the Philippian hymn (2:6-11), which refers to Christ's humiliation/incarnation. The connection of Christ's descent appears in other New Testament passages (1 Pet 3:18-22, Eph 4:8, Rev 1:18 and possibly in Rom 14:9).

The christological midrash of Deut 30, which begins in vv. 6-7, continues on into v. 8: ἀλλὰ τί λέγει ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου, τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. Christ is now present in the preaching of the word of faith. The gospel is no longer an esoteric knowledge or μυστήριον that is in Heaven or in Hades, but Christ is present in the word of faith. Dunn suggests that it is not Paul's intention to identify Christ with the commandment/law (Deut 30:11-14). Furthermore, he says the term τὸ ῥῆμα is to be equated with the preaching of the apostolic community, which is the confession of Christ's Lordship and resurrection.[95] However, this obfuscates the apostle's intention. The function of the christological midrash is an explication of his faith-righteousness theology, because, for Paul, Christ is the culmination or goal of the law (v. 4). The whole purpose for the christological midrash is contained in Rom 10:8-9. Paul's אל תקרי interpretation of Deuteronomy denies non-believing Israel's desire to gain God's righteousness through the law. So what is impossible for them, Christ does having confirmed the promises of the patriarchs (15:8), and bringing the law to its culmination/fulfillment (10:4). Therefore, one cannot improve on the work that Christ has done. This is why Paul replaces the doing of the law in the last phrase of Deut 30:14 (ἐν ταῖς χερσίν σου αὐτὸ ποιεῖν) with the message of the gospel. The person and work of the Messiah becomes the apostolic kerygma, which is taken up in the midrashic interpretation:

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[93] See Dunn, *Romans 9-16*, 605. See Byrne for an opposing view. Brendan Byrne, *Romans* (SP 6; Collegeville: Liturgical Press, 1996), 321,

[94] Thomas Schreiner, *Romans* (BECNT 6; Grand Rapids: Baker, 1998), 558. Dunn, *Romans 9-16*, 603.

[95] Dunn, *Romans 9-16*, 605.

τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. The antithesis in the movement ἀναβήσεται and καταβήσεται may also be part of a pre-Pauline creed that is linked with the confession found in v. 9.[96] The phrase: ὃ κηρύσσομεν may be Paul's conscious allusion to a known previous creedal acclamation originating in Hellenistic Christianity.[97]

In v. 9, the passage in Deuteronomy is further embedded into the christological confession (mouth and heart). In Deut 30:14 the texts states "For the word is very near to you, in your mouth and in your heart to do it." The *word* in one's mouth now is a confessional formula: Jesus is Lord (κύριον Ἰησοῦν). This brings to completion Paul's explication that Christ is the τέλος νόμου, which began in v. 5. Thus, according to Paul's אל תקרי interpretation, he sees Israel's inability *to do the law* (לעשׂתו/Deut 30:14), but Christ's ability *to fulfill the law* (Rom 10:4).

The confession: 'Jesus is Lord' in v. 9 is a double accusative (κύριον Ἰησοῦν).[98] In Codex Vaticanus (B) the text reads: ἐὰν ὁμολογήσῃς τό ῥημα ἐν τῷ στόματί σου ὁτι κύριος Ἰησοῦς—if you confess with your mouth the word "Jesus is Lord." This points directly to an ὁμολογία (a confession/acclamation). The presence of such confessions may be seen in John 9:22; 1 John 2:23, 4:2,15; 2 John 7; Phil 2:11, and 1 Cor 12:3. This confession may have its *Sitz im Leben* in both preaching and baptism.[99] Käsemann states that ὁμολογέω is a forensic term that has binding legal powers, which occurs in connection with a public declaration.[100] The prevalent notion in the Hellenistic world, as noted by Paul in 1 Cor 8:5, is that there

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[96] Vernon Neufeld, *The Earliest Christian Confessions* (NTTS 5; Grand Rapids: Eerdmans, 1963), 67.

[97] The first person plural "we" in the Pauline epistles is to be identified with the apostolic figures, not the congregation (1Cor 2:16 ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν. 2 Cor 5:20: Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν).

[98] Note the presence of the ὁτι recitative. This follows the pattern of the confession in the Philippian hymn. The ὁτι recitative also occurs at 1 Cor 15:3

[99] See footnote 16 above for the reconstruction of a credal confession at baptism (Acts 8:37 TR and Acts 22:16).

[100] Käsemann, *Commentary on Romans*, 290-291. See also Heinrich Schlier, *Der Römerbrief* (HTKNT 6; Wien: Herder, 1977). The Homology is a congregational act...it is the assent before the general public or a forum (comp. 1 Tim. 6:12, Matt. 10:32, John 9:22), through which an obligatory declaration is made and so to speak a legal relationship is produced, which then practical consequences are also required (John 2:14 ff. Herm 9; 28:1-8)."

are θεοὶ πολλοὶ καὶ κύριοι πολλοί. This perspective is also to be intertextually heard (*text* as society and history), when the acclamation "Christ is Lord" is made in the divine service.[101]

The latter half of the verse may also have been part of a creedal πιστεύειν confession.[102] The two halves of the sentence "confessing" and "believing" are inextricably bound together with exaltation and resurrection to produce the eschatological salvation (σωθήσῃ).[103] Verses 9 and 10 are chiastically and rhetorically arranged units (*parallelismus membrorum*)[104] through the shared interpretive language of καρδίᾳ΄ πιστεύεται and στόματι΄ ὁμολογεῖται. On the one hand, v. 10 returns to the theme of δικαιοσύνην (as in vv. 5-8), but on the other hand, it continues the idea of σωτηρία (v. 9), which Paul brings to a climax in v. 13. This verse functions as a turning point to lead into Paul's teaching from vv. 5-8, and to introduce the universality of *faith-righteousness* in 11-13.

In v. 11 Paul moves on to establish the theme of the gospel as a universal call. He does this by the use of two Old Testament scriptures (Isa 28:16 and Joel 3:5 in v. 13). In v. 11 Paul quotes Isa 28:16b,[105] as he has already done in 9:33. This shows the vital con-

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[101] Not necessarily as Lietzmann, to a contemporary epithet pitted against Nero: ὁ τοῦ παντὸς κόσμου κύριος or Antonius Pius: ἐγὼ μὲν τοῦ κόσμου κύριος see Heinrich Schlier, *Der Römerbrief*, 313.

[102] Kramer, *Christ, Lord, Son of God*, 20 ff. See also W. Schmithals, *Der Römerbrief Ein Kommentar*, (Güttersloh: Gütersloher Verlagshaus Gerd Mohn, 1988), 376. He states that Paul took up two original, independent arranged formulations 1). If you confess: Jesus is Lord (you shall be saved) 2). if you believe: God has raised Jesus from the dead (you shall be saved). *Contra* Hans Campenhausen, "Das Bekenntnis im Urchristenum." *ZNW* 62-63 (1971-72): 223. He states that in v. 9 (If you confess with your mouth Jesus as Lord and believe in your heart that God has raised him from the dead, you will be saved) the first half of the conditional clause is an unmistakable allusion of the Kurios—Acclamation and the second half Paul adds in order that the Old Testament text may be justified.

[103] Note the themes of exaltation and resurrection are united in a confession. These elements may be motifs found in other confessions of the NT, which unite the content and substance of the Christian faith. See Campenhausen, "Das Bekenntnis im Urchristenum," 223-24.

[104] Schmithals, *Der Römerbrief Ein Kommentar.* 376.

[105] It should be observed that the LXX does not represent the Hebrew Masoretic Text: לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה יִסַּד בְּצִיּוֹן אֶבֶן אֶבֶן בֹּחַן פִּנַּת יְקָרַת מוּסָד מוּסָּד הַמַּאֲמִין לֹא יָחִישׁ׃. The tradent either consciously resignifies the text by playing with the consonants, or to a lesser degree the reading represents a different Vorlage. The LXX is to be viewed as an attempt to apply this scripture messianically by the phrase ἐπ' αὐτῷ. It should be noted that the stone was also interpreted mes-

nection between these passages as stated above. However, this time when he returns to this text in Isaiah, he inserts the word πᾶς[106] as a means to include the Gentiles. This is done in anticipation of its reuse in v. 13 through the citation of Joel 3:5. The prepositional phrase ἐπ' αὐτῷ (the cornerstone) is to be messianically interpreted according to the Septuagint text and Targum, which Paul signifies as referring to Christ in v. 9. He states that those who believe on him shall not be ashamed. The last phrase (οὐ καταισχυνθήσεται) may be used as a source to encourage the believers in Rome, who are engaged in the polemic against the synagogue.

In v.12 Paul presses the point of universality on the basis of the previous scripture. There is no distinction between Jew and Gentile (3:22) in respect to salvation by means of invocation. The basis for this lies in the fact that the same Lord is Lord of all (ὁ αὐτὸς κύριος πάντων). This same Lord, who is confessed in v. 9, is rich in mercy[107] to all who ἐπικαλουμένους αὐτόν. The invocation of the term Κύριος reintroduces the liturgical [108] and acclamational motifs[109] from vv. 9-10. Those who invoke the Lord in v. 12 are identified by Paul as both Jews and Gentiles.[110] Later, this phrase

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sianically in the Targum on Isaiah "Behold, I set in Zion a king, a mighty king, mighty and terrible, whom I will uphold and strengthen; the prophet says: And the righteous in whom is confidence shall not tremble when affliction comes". See J. Jeremias, *TDNT*, 4:272.

[106] Which is not part of the LXX text.

[107] This wealth then is especially mentioned in the liturgical language of Ephesians and Colossians (Eph 1:7 τῆς χαριτος αὐτοῦ, Eph 2:4 ὁ δὲ Θεὸς πλούσιος ὢν ἐν ἐλέει). In our context it additionally points to the riches of the exalted κύριος who exists in these riches which he bestows salvivically upon those who invoke him. See Schlier, *Der Römerbrief*, 315.

[108] Schlier, *Der Römerbrief*, 314-315. The language approaches itself again in the liturgy and reveals with that again the concept of the divine service situation. Ἐπικαλεῖσθαι now stands for ὁμολογειν and πιστευειν. This, to be more precise, absorbs that summation as the LXX-idea. 'To invoke the name of the Lord' is the O.T. mark of the confessor who is called the pious one (1 Sam 12:17ff.; 2 Sam 22:17; Ps 49:15; Gen13:4; 21:33).

[109] Käsemann, *Commentary on Romans*, 292. "In the first instance ἐπικαλεῖσθαι means acclamation, and then invocation of him who makes heavenly intercession for his people with the Father, thus undergirding prayer as the Mediator, Calling on the name here goes with preaching in v. 8 and homology in vv. 9 ff. and must therefore be related to worship." See also Schmithal, *Der Römerbrief: Ein Kommentar*, 379.

[110] Dunn notes that, "Such 'calling on' can be described as prayer, but it has less the character of entreaty and more the character of an appeal to the covenant partner to honor his (covenant) obligations." Dunn, *Romans 9-16,* 611.

becomes a title or a "self-designation" of early Christians.[111]

In v.13 Paul climaxes his teaching on the universality of salvation by appropriating Joel 3:5a. The apostle has built up a crescendo using the word πᾶς, which starts in v. 11 and culminates in v. 13. When he quotes Isa 28:16 (λέγει γὰρ ἡ γραφή· πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.) in v. 11, he does so by inserting the word πᾶς, which is not a part of the LXX (καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ). Thus, he also universalizes the Isaiah passage, which originally speaks to the Judean community (Isa 28:14 ff.). Paul, conforming to his Rabbinic techniques of interpretation, now uses them for the benefit of the Christian *kerygma*.[112] Paul, in v. 13, inserts into the text the conjunctive γὰρ as a means of explanation[113] to bring his teaching to a climax with the quotation from Joel (for all those who call upon the Lord will be saved).

Notice the use of ἐπικαλέω first introduced in v. 12, where the Lord is πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. There the term is used precipitously to prepare the reader for its reuse in the present verse (v. 13). This time Paul brings to a close his universal soteriological doctrine with a famous passage from Joel: πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται. 'Επικαλέω is not only a "catchword" in the previous verse, but the phrase in Joel is an allusion to Ps 116:4 and Zeph 3:9. Joel, having queried the OT, finds this phrase suitable for making his claim that Yahweh would physically deliver those who invoke his name during the eschatological Day of the Lord. Paul, following in the footsteps of his predecessors, also searches the OT and finds this "catchword" ἐπικαλέω in Joel. One can see in v. 12 that its function is preparatory for its use in Joel's liturgical formula. This term is part of a greater expression of OT faith, which touches at the heart of the worshiping Israelite cult *to call upon the name of the Lord.*

Joel attaches to this phrase the idea of physical deliverance (σωθήσεται/to be delivered יִמָּלֵט). For Joel, מלט does not have a NT soteriological understanding. To him, it means deliverance from the threat of death on the Day of a proto-apocalyptic war in Zion. Paul resignifies the phrase so that it now refers to the eschatological

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[111] See 1 Cor 1:2, Acts 9:14, 2 Tim 2:22, 1 Pet 1:17.
[112] See Fitzmyer, *Romans*, 593.
[113] See Schreiner, *Romans*, 561.

salvation that occurs by the belief in the death and resurrection of Jesus in v. 9. Kirchschläger has aptly concluded,

> From the context 10:13 πᾶς ... ὃς ἄν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται (Joel 3:5 LXX) is to be interpreted as the invocation (v.10b) of Jesus as κύριος (cf. v.9a) in which is the basis for the salvation of mankind. Ἐπικαλέω is here, as in v.12b (αὐτον refers to κύριος in v. 12a), used of the cry of *confession*. Here the OT background, in which calling on the name is the source of a relationship of possession (also in the sense of a legal claim), is to be considered (ὄνομα).[114]

Paul resignifies Joel's particularistic message by universalizing it. However, in the context of vv. 14 ff., this interpretation is grounded through his appeal to Deut 32:21. With the apostle's citation of this latter verse, he establishes the truth of his earlier reading of Deut 9:4a, which denies Israel's ability to obtain *nomistic righteousness* (v. 5). The universalized interpretation of Joel 3:5 also stems from the LXX translation of 3:5b, which introduces another reading to be discussed below.

There are several conclusions that can be deduced from Paul's appropriation and resignification of Joel 3:5 within the context of Rom 10:5-13: 1) Paul foresees that the Gentiles are included in the nation of Israel in God's plan of salvation; 2) He has transformed the OT cultic invocation of Yahweh into an acclamation that acknowledges Jesus (κύριον Ἰησοῦν) to be associated with the name of Yahweh; 3) He has resignified eschatological physical deliverance as spiritual salvation; and 4) the apostle is influenced by the LXX reading of Joel 3:5b, which assists in universalizing his message, according to his use of Deut 32:21 later on in Rom 10:19.

Through this significant endeavor, Paul applies to Jesus the *Bekenntnisformel* that lies at the heart of OT worship—"to call upon the name of the Lord."[115] This phrase is picked up by the NT community through the confession of the name of "Jesus." To invoke Jesus' name means to call upon him as Yahweh. In accordance with Pauline theology (Rom 10), this secures eschatological salvation. As Black aptly says, "The original Hebrew means, not simply 'make appeal

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[114] W. Kirschläger, *EDNT*, 2:29.

[115] See Gerhard von Rad, *Old Testament Theology*, vol. 1, 183. W. Kirschläger, EDNT, 2: 29.

to Yahweh,' but implies that the Israelite, in so doing, places himself on Yahweh's side, professes allegiance to Yahweh, and so for Paul, the words mean 'to profess oneself a Christian.'"[116]

Stepping back and grasping the larger picture of Paul's theological thoughts contained in Rom 10, one can see that verse 13 is to be viewed (along with verse 9) as the confession of Ἰησοῦς κύριος. This properly has its *life setting* in the baptizand's initiation rite. In fact, Luke reports that this baptismal setting is to be acknowledged as part of Paul's own *apologia* before the Jerusalem crowd in Acts 22:16 (καὶ νῦν τί μέλλεις ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.). In this rite of baptism, Jesus is shouted and confessed as Yahweh. Thus, the name of Jesus is invoked over the baptizand (Jas 2:7) by the baptizer, sealing the rite by becoming the rightful possession of Jesus. In so doing, salvation is granted, based one's confession that Jesus is Lord!

2.2.7. *Romans 10:14-21 and Its Relationship to Joel 3:5*

It is recognized that Joel 3:1-5 is applicable to the nation of Israel and is to be interpreted in a particularistic manner. The Pauline interpretation of Joel 3 is universalized so that there is no distinction for those who call upon the name of Yahweh. Paul accomplishes this hermeneutical feat (the inclusion of the Gentiles) in the present context (vv. 14-21) through a chain of scriptural citations. He develops Israel's rejection of the gospel and its eventual provocation through the universal calling of the nations by combining Joel 3:5b (LXX), Isa 52:7, 53:1, Ps 19:5, Deut 32:21, and Isa 65:1-2 in 10:14-21 in a midrashic complex. The legitimate scriptural interpretations that Paul cites are Deut 32, Isa 53, and 65:2. The other supporting scriptural citations are ciphers to be used to make his point concerning Israel's rebellion and God's provoking of his people through his election of the foolish Gentiles.

In vv. 14-15, Paul builds a syllogism out of Joel 3:5, beginning with the verb ἐπικαλέω, which begins in 10:12-13. This chain of citations climactically ends in v. 15, with the term εὐαγγελίζομαι. These verses are woven through (*Stichwortverbindungen*) creating a litany of citations to show Jesus as the Messiah, Israel's rejection of the

[116] Black, *Romans*, 146.

Messiah, and the Gentiles inclusion. Paul's use of these scriptures makes sense at two critical points: Israel's rejection of the message (Isa 53:1), and God's provocation of Israel through a foolish nation (Deut 32:21). These are doctrinal anchors through which Paul has gained the justification for his midrashic use of Joel 3:5b (LXX), Isa 52:7, Ps 19:5, and Isa 65:1.[117] One must first understand the Jewish method of scriptural interpretation before one can comprehend the hermeneutics involved. This latter point underscores the appropriation and resignification of scripture, especially as it deals with Joel 3:5b (LXX).

The LXX text of Joel 3:5 plays into the Pauline hermeneutics of using Isa 52:7 in a significant way, through the pluralization of the verb εὐαγγελίζομαι. Note the LXX reading of Joel 3:5: καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται ὅτι ἐν τῷ ὄρει Σιων καὶ ἐν Ιερουσαλημ ἔσται ἀνασῳζόμενος καθότι εἶπεν κύριος καὶ εὐαγγελιζόμενοι οὓς κύριος προσκέκληται. Its *Vorlage* presupposes the reading of וּמְבַשְּׂרִים instead of וּבִשְּׂרִידִים in 3:5bγ.[118] It seems that Paul is aware of the Septuagintal *'al tiqrê* (אל תקרי) interpretation, because he picks up on this verb immediately as the logical *Stichwort* for proceeding into vv. 14-15.[119] Stuhlmacher notes that Paul substitutes the plural reading of εὐαγγελιζόμενοι in the LXX version of Joel 3:5 for the singular reading of εὐαγγελιζόμενος in his appropriation of Isa 52:7.[120] The purpose of which is to widen the scope of evangelistic activity, and to include a *plurality* of evangelistic preachers. "With the quotation from Joel 3:5 in v. 13 Paul had reminded his readers of the early Christian mission that went out from Jerusalem, in which he himself participates."[121] Note how Paul conceptually inserts the Septuagint reading of Joel 3:5b into vv. 14 and 15. The Joel passage speaks of Yahweh's calling or

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[117] Hays, *Echoes of Scripture in the Letters of Paul*, 164.

[118] See discussion in Wolff, *Joel and Amos*, 57. E. Sellin, *Das Zwölfprophetenbuch* (KAT 12/1; Leipzig: A. Deichertsche, 1930), 171. D. Barthélemy, *Critique textuelle de L'Ancien Testament: Tome 3. Ézéchiel, Daniel et les 12 Prophètes* (OBO 50/3; Fribourg Suisse: Editions Universitaires, 1992), 637-638.

[119] See Talmon, "Aspects of the Textual Transmission of the Bible in the Light of Qumran Manuscripts." in *Qumran and the History of the Biblical Text* (ed. by Frank M Cross and Shemaryahu Talmon; Cambridge: Harvard University Press, 1975), 256-263. See also Isac Leo Seeligmann, "Voraussetzungen der Midraschexegese," in *Congress Volume: Copenhagen 1953* (VTSup 1; Leiden: Brill, 1953), 150-181.

[120] Stuhlmacher, *Paul's Letter to the Romans: A Commentary*, 158.

[121] Stuhlmacher, *Paul's Letter to the Romans: A Commentary*, 158.

election of those who proclaim the good news. Paul picks up on the Lord's calling of these evangelists, for the sake of Zion's restoration, as the climax of his syllogistic chain in v. 15. His purpose for the link does not concern the herald's message of Zion's beautification and salvation,[122] but keenly makes the connection by the pluralization of *evangelists* and their call. Switching to the plural moves the Gospel's proclamation beyond Zion (Isa 52:7) to the whole world. Joel 3:5 provides the necessary linguistic catalyst for activating the switch for the universalization of the message and the apostolic mission. The syllogism in vv. 14-15 also replaces the content of the herald's proclamation concerning Zion's glad tidings for the proclamation of the gospel. This is how Paul appropriates both Joel 3:5 and Isa 52:7 and then resignifies their interpretation in the development of his doctrinal message.

Paul resignifies these concepts, according to his well-developed theological understanding of the mission to the Gentiles, and their provocation of Israel, which will lead to their eventual salvation (Deut 32:21). It is necessary to show the manner in which Paul actually strings citations together, by a series of catchwords, by first analyzing vv. 16-18. Paul begins the *Stichwörten* by modifying the plural participle εὐαγγελιζόμενοι (LXX Joel 3:5b), and incorporating it into the citation of Isa 52:7 (εὐαγγελιζομένων) in v. 15. Thus, Paul links this participial form of the verb εὐαγγελίζομαι to Isa 53:1. By connecting it to the noun form τῷ εὐαγγελίῳ in v.16, he continues the logic of the midrashic chain of scriptures, and, in so doing, switches the topic from the missionaries to the message. This is an important observation. Paul explicitly shows through Isa 53:1 the manner in which the message is rejected by the nation. This would have undoubtedly brought to the fore of his audience's mind the Servant Song of Isa 53:1-12. This verse establishes Israel's rejection of Jesus and his mission, but radically precipitates that the message is to be believed by a foolish nation (the Gentiles v. 19) through the question: "Who has believed our report?"

In the next chain Paul astutely builds another link in order to universalize the message through ἀκοή, which links Isa 53:1 to Ps 19:4. Paul substitutes the universal knowledge of God through cre-

[122] In this sense the text agrees with Act 2:39 with eliminating Zion as the *locus* of salvation.

ation (Ps 19:1-4) for the message of the suffering servant (Isaiah 53). Paul's midrashic method allows him to create a universalized message through a play on words that begins with Joel 3:5 and Isa 28:16 (LXX) in vv. 11-13. By quoting Isa 53:1 and Deut 32:21, the logical use of Paul's midrashic method begins to make sense. This again highlights the presupposed didactic dispute that is taking place between the rejection of the gospel in the συναγωγη, but its acceptance in the ἐκκλησια. Paul's citation of Deut 32:21, justifies his whole universalization of the gospel message.

After quoting the Deuteronomy passage above in v. 19, he supplies another scriptural reference to support this claim. The apostle, however, radically resignifies the application of Isa 65:1-2 in a bifurcated way (10:20-21). In order to do this, Paul first places the quotation of Deut 32:21 (a foolish nation) in v. 19 before Isa 65:1. When he does this, he makes the Gentiles/foolish nation the subject matter of those spoken of in Isa 65:1, which resignifies its actual meaning. The subject of 65:1 is Israel, but by Paul's midrashic use of scripture he makes the Gentiles of Deut 32:21 the subject of the verse. The wording of 65:1 also lends itself to be interpreted this way.[123] Secondly, Paul inserts his own preface between verses 1 and 2 in this passage, so that now v. 2 applies to Israel. Thus, Paul uses the Deuteronomy and Isaiah passages to show not only the rejection, but also the hint of Israel's restoration through their provocation by Yahweh's acceptance of a "no-people" and "a nation without understanding." It is important to note that Paul, in 9:33, 10:16 and 10:21, cites Isaiah as being a relevant message to Israel's own disbelief, disobedience and opposition to God's covenant.

The preceeding section is included because it validates Paul's universalized resignification of Joel 3:5 in Rom 10, as well as numerous other resignifications. This is seen in the apostle's mastery of midrashic exegetical techniques through his use of Isaiah and Deuteronomy. Paul's universalization of Joel, then, is scripturally grounded in God's acceptance of the Gentiles, who act as a catalyst to provoke the eventual return of Israel. This is the subject of the following unit. (11:11).

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[123] See Dunn, *Romans 9-16*, 626.

2.3. *The Use of Joel 3:5 in 1 Cor 1:2 ff.*

In the ecumenical statement made by Paul in 1 Cor 1:2, he identifies the Corinthians as those who are part of a much larger community, who invoke the name of Jesus. It is interesting to note the transformation of meaning that Paul has brought to bear on his intertextual use of Joel 3:5.[124] Immediately recognizable is the substitution of Jesus for Yahweh as κύριος.[125] An important element of this Pauline transformation is the topographical notation. The Joeline *topos* (Zion/Jerusalem) that defins this eschatological *Gemeinde* on Mount Zion has been substituted by the universalization of the place where the Lord's name can be invoked. This is clearly emphasized by the use of the prepositional phrase ἐν παντὶ τόπῳ. Paul has transformed Joel's Jewish particularism for a Hellenistic-Jewish Christian interpretation.[126] All peoples in every place are sanctified, called, and are part of the new קהל. The defining element of the new congregation that unites it is the acclamation: "Jesus is Lord". Schrage is correct in seeing that the invocation of Jesus' name here is not a *Bekenntniformel*, but an *Akklamation* and *Anruf*.[127]

Another element which may serve as part of Paul's use of Joel,

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[124] It is interesting to note the absence of this intertextual allusion in R. B. Hays, *First Corinthinians* Interpretation, (Louisville: John Knox, 1997), 16-17. R. B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989).

[125] Hans Conzelmann, *1 Corinthians: A Commentary on the First Epistle to the Corinthians* (Hermeneia, trans. James W. Leitch; Philadelphia: Fortress Press, 1975), 23. A. C. Thiselton, *The First Epistle to the Corinthians* (NIGTC; Grand Rapids: Eerdmans, 2000), 78-79. W. C. van Unnik, "With All Who Call on the Name of the Lord," in *The New Testament Age, essays in Honor of Bo Reicke* (ed W. C. Weinrich; Macon: Scholars Press, 1984), 533-531. C. K. Barrett, *Commentary on the First Epistle to the Corinthians* (HNTC; New York: Harper & Row, 1968), 33. Gordon Fee, *The First Epistle to the Corinthians* (NICNT; Grand Rapids: Eerdmans, 1987), 33-34. Wolfgang Schrage, *Der erste Brief an die Korinther* (EKKNT 7:1, Neukirchener-Vluyn: Neukirchener Verlag, 1991), 1:105. F. F. Bruce, *I & II Corinthians* (NCBC; Grand Rapids: Eerdmans, 1971), 30.

[126] Werner Kramer, *Christ, Lord, Son of God* (SBT 1/50; trans. Brian Hardy; London: SCM Press, 1966), 78- 79.

[127] Schrage, *Der erste Brief an die Korinther* vol. 1, 105. "Wahrscheinlich hat Paulus die Akklamation im Gottesdienst im Auge, wo immer er stattfindet. Das Anrufen des Namens ist eine im Anschluß an Joel 3,5 LXX geprägte gemeinchristliche Vorstellung, wobei der angerufene Herr nun Jesus Christus ist. … Man kann die Wahrscheinlichkeit eines redaktionellen Zusatzes kaum dadurch verstärken, daß man Röm 10, 12-14 das Anrufen auf den entscheidenden Akt bei der Bekehrung bezieht, unsere Stelle aber auf das wiederholte Anrufen im Gebet."

in the larger context of his *Prooemium* (1:4-9), is his use of the term *called*, the mention of the *Day of Yahweh* motif, as well as the issue of spiritual gifts in 1:7-9. The connection of the Day of the Lord to Joel has been noted by Schrage, Fee, and Thiselton.[128] Joel 3:5bγ-δ (LXX) notes the last part of the verse: καὶ εὐαγγελιζόμενοι οὓς κύριος προσκέκληται. The messengers of the good news are also those whom the Lord has called. Paul identifies the Corinthians as those who are the *called* of God (v. 9), whom He confirms until the Day of our Lord Jesus Christ. Obviously, Paul has again transformed the Day of Yahweh motif into the Day of Christ.[129] There is also the mention of spiritual gifts in vv. 5-7. When one notes Joel 3:1-5 (MT), one can see that Paul has absorbed certain thematic motifs into his introduction. The transformation of the Day of Yahweh into the Day of Christ is inseparably bound up with Joel 3:5. Together with the outpouring of Yahweh's spirit in an eschatological *Zwischenzeit* (Joel 3:1-2), the influence of Joel 3 has permeated the fabric of his introduction (1:1-9). Thus, the following: 1) Paul has completely identified Christ with Yahweh; 2) He has universalized those who invoke the name of Yahweh, and those whom Yahweh calls; and 3) He has substituted the eschatological *Gemeinde* on Mount Zion for those who call upon Jesus. These new worshippers are enriched with pneumatic gifts, awaiting the coming of Christ. The eschatological *Zwischenzeit*, which Joel has constructed, has been absorbed into a christological interpretation through Jesus' death, resurrection, and exaltation.

2.4. *The Use of Joel 3:1 in Titus 3:6*

Titus 3:6 falls into a larger unit that covers vv. 1-11.[130] The position of 3:6 functions within the motivational unit (vv. 3-7) as a didactic call for Cretan civic obedience to Roman authorities, and a general call to ethical responsibilities. This is confirmed by the portrayal of God's benefactions according to Hellenistic customs of kings and

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[128] Schrage, *Der erste Brief an die Korinther* vol. 1, 105-106.Thiselton, *The First Epistle to the Corinthians*, 78.

[129] Conzelmann, *1 Corinthians, 28*. Fee, *The First Epistle to the Corinthians*, 43.

[130] For structural analysis of Titus 3:1-11 see appendix.

gods.[131] Through structural analysis it is seen that the unit is intrinsically tied to both 3:1-2 and 3:8-11 by means of urgent exhortations to catechetical instruction.[132] In the overall structure, Titus is urged to apply the *practical* use of the law didactically, and shun the *non-practical* controversial[133] (ζητήσεις/מדרשׁ) use of the law, as well as factious persons (gnosticizing judaizers).[134] The author of PE, presumably Pauline in basis,[135] has intertextually inserted part of

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[131] Raymond Collins, *1 & 2 Timothy and Titus: A Commentary* (NTL; Louisville: Westminster John Knox Press, 2002), 361-362. Spicq, *Saint Paul: Les Épîtres Pastorales*, vol. 2, 657-676.

[132] See also Spicq and Mounce for similar results. Ceslaus Spicq, *Saint Paul: Les Épîtres Pastorales* (4th ed., 2 vols.; EBib 29; Paris: Gabalda, 1969), vol. 2, 645. William D. Mounce, *Pastoral Epistles (*WBC 46; Nashville: Nelson, 2000), 434 ff.

[133] Jerome D. Quinn, *The Letter to Titus: A New Translation with Notes and Commentary and An Introduction to Titus, I and II Timothy* (AB 35; New York: Doubleday, 1990), 246. Spicq, *Saint Paul: Les Épîtres Pastorales*, vol. 1, 101-104. Spicq says the following, "Précisément les Généalogistes des Pastorales sont judéo-chrétiens. Sur leurs lèvres, le terme γενεαλογία peut évoquer, plus encore qu'en Grèce et à Rome, les recherches d'ascendance et les midrashim haggadiques, mais il traduit surtout une conception traditionnelle-et l'on peut dire technique-de l'histoire religieuse : l'enseignement d'un nomodidascale, c'est la Torah pieusement glosée. Si les Grecs s'attachent à la recherché du principe et de la dérivation de tous les êtres, les Sémites ont le culte de la paternité et de la succession; ils conçoivent donc l'histoire comme le récit des engendrements (toledoth), qu'il s'agisse de cosmologie: « genèse des cieux et de la terre » (Gen. II, 4) ou de la vie des hommes: « Ceci est le levre des generations (=de l'histoire) d'Adam. » … Cette ambiance culturelle et ce goût religieux aident beaucoup à comprendre en quoi consistait l'hétérodoxie du nouveau rabbinat chrétien, surtout si l'on évoque l'engouement que suscite chez nos contemporains les speculations sur « le sens de l'histoire » et les merveilleuses conclusions qu'on en peut tirer! Les rhéteurs et professeurs d'Éphèse et de Crète, juifs convertis, sont des maitres en exégèse et d'éminents dialecticians." Spicq, *Saint Paul: Les Épîtres Pastorales*, vol. 1, 101-102, 103. A. Wright, *The Literary Genre Midrash* (Staten Island: Alba House, 1967), 40.

[134] E. E. Ellis, "Pastoral Letters," in *DPL*, 662-663.

[135] Although Pauline authorship is presumed in this research, one can not help but see a Lukan *stamp* to Titus 3:6. This and other similar phraseology in PE has given rise to see a plurality of authorship within this corpus and may shed light on Luke as the secretary or compiler. See R. P. Martin, *New Testament Foundations*, 302-306. E. E. Ellis, "Pastoral Letters," in *DPL*, 658-666. See also I. Howard Marshall, *A Critical and Exegetical Commentary on the Pastoral Epistles* (ICC, rev. ed.; Edinburgh: T & T Clark, 1999), 83-84. Collins, *1 & 2 Timothy and Titus*, 3-5. Quinn, *The Letter to Titus*, 17-21. Joachim Jeremias, *Die Briefe an Timotheus und Titus; Der Brief an die Hebräer* (NTD 9; Göttingen: Vandenhoeck & Ruprecht, 1975), 74. Mounce, *Pastoral Epistles,* xlviii-cxxix. G. W. Knight III, *The Pastoral Epistles* NIGTC, (Grand Rapids: Eerdmans, 1992), 48-51. J. N. D. Kelly, *A Commentary on the Pastoral Epistles* (Thornapple Commentaries; Grand Rapids: Baker Book House, 1963), 3-10. Spicq, *Saint Paul: Les Épîtres Pastorales*, vol. 1, 31-46.

a sacramental (baptismal) hymn[136] (vv. 4-7), and reworked it into a temporally two-staged ethical motivation for correct behavior. The second part of this ethical motivation is a fragmentary baptismal hymn that has been formally cited with a *Zitationsformel* (Πιστὸς ὁ λόγος v. 8a).[137] The formula functions to stamp vv. 4-7 as a salvific confession. This is immediately followed up through an insistent parenetic call for Titus to teach good works and shun heresies and heretics. Thus, the adaptation of the baptismal hymn, in the larger context, is utilized as a motivation for correct behavior in order that Cretan civil conduct might be beneficial to humanity (v. 8). However, within the formulaic hymn itself (vv. 4-7), the *telic* purpose of God's saving activity is that those who have been declared just might become heirs of eternal life (v. 7). The seven vices that are catalogued are aptly concluded with two references to *hatred* (v. 3), which sharply contrast with the epiphany of God's kindness and philanthropy towards mankind. The resignification of this hymn has become a didactic *Bekenntnisformel* that provides the stimulus for proper ethical behavior based on God's merciful *Heilsplan*.

Most commentators have noted that Titus 3:6 is an allusion to Joel 3:1.[138] It is important to note however that the allusion is indirectly dependent upon Joel 3:1. The hymn itself is an appropriation of the language belonging to Act 2:33, which is dependent on Acts 2:17=Joel 3:1. This hymn in turn has been appropriated and resignified into a salvific confession. Titus 3:6 shares a very close affinity with the theological concepts found in Acts 2:33. Note the following similarities between the texts:

Titus 3:6 οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,

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[136] R. P. Martin, *Carmen Christi: Philippians 2:5-11 In Recent Interpretation and the Setting of Early Christian Worship* (rev. ed.; Grand Rapids: Eerdmans, 1983), 19. Jeremias, *Die Briefe an Timotheus und Titus*, 74. Collins, *1 & 2 Timothy and Titus*, 359-360. Quinn, *The Letter to Titus*, 210-212.

[137] See Joachim Jeremias, *Die Briefe an Timotheus und Titus*, 74. Ellis thinks that the formula refers to the citation of Joel 3:1. See E. E. Ellis. "Biblical Interpretaton in the New Testament Church," in *Mikra: Text, Translation, Reading & Interpretation of the Hebrew Bible in Ancient Judaism & Early Christianity* (edited by Jan Mulder; Peabody: Hendrickson, 2004), 695

[138] See Raymond Collins on Titus 3:6. He makes no mention of Joel 3:1 or Acts 2 in reference to the verb ἐξέχεεν. However, he does mention that the verb occurs in two Pauline passages (Rom 3:15 and 5:5). Collins, *1 & 2 Timothy and Titus*, 366.

Acts 2:33 τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τήν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρός, ἐξέχεεν τοῦτο ὃ ὑμεῖς καὶ βλέπετε καὶ ἀκούετε.

These texts share a common Trinitarian theology. In both texts, the agent dispensing the Holy Spirit is Christ, whose authority is granted to him from God. Furthermore, they share a common basis in the concept of the salvific efficacy of baptism.[139] The prepositional phrase διὰ λουτροῦ παλιγγενεσίας in Titus 3:5, stamps the soteriological context in terms of baptism through the words *bath of regeneration*. The term λουτρόν signifies the bath or washing.[140] In this sense it is to be directly tied to the concept of baptism.[141]

Note the strong baptismal emphasis in Acts 2:38: Πέτρος δὲ πρὸς αὐτούς· μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος. The concept of baptismal salvation in Acts is closely connected with repentance.[142] Since the appropriation of the hymn in Titus is fragmentary in nature, there is no way of recovering all the theological concepts involved in the hymn's adaptation of Acts 2:33 ff. Nevertheless, our text shows that salvation is not accomplished through works (v. 5a). It is important to note, however, Titus 3:6 represents the appropriation and resignification of Luke's record of the Petrine speech on the Day of Pentecost. This in turn becomes a *christological* use of Joel 3, and shows a strong *Lukan* influence upon origin of the hymn.

The resignification of Acts 2:33 is layered through the traditionizing process of adaptation. The allusion to Acts 2:33, in Titus 3:6, has been resignified with a *universal* application of the outpouring of the Holy Spirit. This represents the major difference between the texts from their adaptation of a salvific baptismal hymn, and resignification into a *Bekenntnisformel*. The transformation of the fragmentary hymn can be seen in v. 3, which most likely is not part of the original

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[139] See Spicq, *Saint Paul: Les Épîtres Pastorales*, vol. 2, 655. Jeremias, *Die Briefe an Timotheus und Titus*, *Contra* Mounce, *Pastoral Epistles*, 448.

[140] See LXX Song 4:2; 6:6; Sir 34:30 and Eph 5:26. Quinn, *The Letter to Titus*, 194. Collins, *1 & 2 Timothy and Titus*, 364. Martin Dibelius and Heinrich Greeven, *The Pastoral Epistles* (Hermeneia; trans. by Philip Buttolph and Adela Yarbro; Philadelphia: Fortress Press, 1972), 148.

[141] *Contra* Mounce, *Pastoral Epistles*, 448.

[142] Barrett, *The Acts of the Apostles*, vol. 1, 154.

hymn. The use of the terms Ἡμεν/ἡμεῖς in vv. 3-7 show that the hymn is adapted to further resignification in this passage. It serves as a means of motivation for obedience to civic life and authorities. This is based on the benevolence and philanthropy of the σωτήρ God, by means of regeneration and renewal. This would mean that *only* the second half of the two-staged motivational statement represents a salvific baptismal confession formula. Thus, the tradition is shown to have been recycled and resignified many times, to function for the needs of the community. Through the layers of tradition in Titus 3:6, the use of the outpouring of Yahweh's spirit (stemming from Joel) has been encapsulated in a didactic motivational exhortation. God's salvific benefactions, intertextually reminiscent to the Cretans of Hellenistic gods, urge them to do good works and have respect for Roman rule and authority. The outpouring of the Holy Spirit, through the process of salvation modeled on the Pentecost event, enables the Cretan believers to become benefactors to their own society (v. 8b).

The other difference between the texts is the subject of the verb ἐκχεω. In Acts, Christ is the subject of the verb, but in Titus, God is the subject. However, the agency is through Christ. Thus, the difference between the two texts in this respect is minimalized.

The last item in Titus 3:6 to be covered is the addition of the adverb *richly* (πλουσίως). The bestowal of the Spirit through Christ is abundant and without lack. This addition apparently stems from the hymn itself. It has been appropriated to show God's benefactions for the author, and his audience, so that they can demonstrate Christian civility through the kindness shown by their σωτήρ God.

2.5. *The Use of Joel 3:1 in Acts 10:45*

This outpouring of the Holy Spirit represents the first divine authorization of the universalization of the gospel message in Acts, with an apostolic confirmation. The applicability of salvation for the uncircumcised Gentiles comes through the bestowal of the Holy Spirit, with the concomitant ability to speak in tongues. This acts as a sign for Peter that God is granting salvation to the Gentiles. In this passage, as well as in Acts 2, the gift of tongues becomes an evidentiary confirmation of the outpouring of the Holy Spirit. Tongues, in this passage, does not seem to be an example of *xenologia* because there is

no explicit reference to them speaking in a human dialect as in Acts 2. Note the wording of Acts 2: 11b (ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ) compared to Acts 10:46 (ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν θεόν.). The similarity is in the miracle of hearing the great deeds of God. Acts 2 is a miracle of speaking in another human language.[143] Peter's recorded testimony, likens Acts 10 to his own experience on the Day of Pentecost (10:47b οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον ὡς καὶ ἡμεῖς). The assumptions of Fitzmyer, Longenecker, and Witherington are that Peter heard them speaking in ecstatic tongues.[144] However one interprets Acts 10, in terms of *glossalalia*, the allusion to Joel 3:1 remains common to both.

The allusion to Joel in this passage is similar to Titus 3:6 in that the connection to Joel is mediated through Acts 2:17 and 33. The major difference between Acts 2 and 10 lies in the function of the Spirit's outpouring. In Acts 2, the gift of the Spirit is the kerygmatic inauguration of the eschatological pneumatic *Zwischenzeit* through faith in Christ. It functions as the fulfillment of the promise of the Father (Acts 2:33), as foretold by Christ in Acts 1:4. The gift of the Spirit in Acts 10, however, operates in an opposite direction. First, it functions as a sign for the Jewish *believers* that the Gentiles can be saved and given the gift of the Holy Spirit. Secondly, it is a sign to the Gentiles of their acceptance into the new community of God. It becomes the divine *apologia* for the Gentile mission. Thus, in Acts 10, the pneumatic use of Joel 3:1 via Acts 2:17 is resignified for the universalization of the gospel and the gift of the Holy Spirit. Acts 10 functions didactically to instruct Peter concerning the universalization of the gospel message. This reverses the original intention of Joel 3:1 and shows that this passage cannot be fulfilled until the times of the Gentiles are complete.

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[143] These are exactly the sentiments of Barrett. See Barrett, *The Acts of the Apostles*, vol. 1, 124.

[144] Fitzmyer, *Acts of the Apostles*, 234. Richard N. Longenecker, *The Acts of the Apostles* (EBC 9; Grand Rapids: Zondervan, 1981), 394. See also Witherington, *Acts of the Apostles*, 132.

2.6. *The Use of Joel 3:5bδ (LXX) in Acts 16:10*

Van de Sandt has demonstrated the likelihood of Luke's use of Joel 3:5bγ-δ (LXX) in Acts 16:10.[145] Note the following intertextual connections between the texts:

Acts 16:10 ὡς δὲ τὸ ὅραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς Μακεδονίαν συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς.

Joel 3:5bγ-δ καὶ εὐαγγελιζόμενοι οὓς κύριος προσκέκληται/and the messengers of good news, whom the Lord has called. These texts share four similarities: 1) Both texts share the verbal root "to call" or "to summon" (προσκαλέομαι); 2) Both share a second verbal root "to preach the good news" (εὐαγγελίζω); 3) These texts share the thematic parallel of evangelists whom God calls for a mission. Note that when Joel 3:5bδ is reproduced in Acts 2:39 that Luke includes ὁ θεὸς as part of the reading: ὅσους ἂν προσκαλέσηται κύριος ὁ θεὸς ἡμῶν. The use of θεὸς is in agreement with Acts 2:39 and 16:10, which lends more support intratextually that the verses are connected; and 4) Both texts are closely associated with the pneumatic gift of "vision." The latter, has special emphasis here, since Joel 3 has been reproduced *in toto* in Acts 2.

In this first "We Section" in the Alexandrian text, according to tradition, Luke is presumably the author.[146] Joel's text in Acts plays a vital role in the pneumatic function of missions. This is part of the purpose for Joel's use in Acts 2 as well as here. Van de Sandt notes the following part that Joel plays:

> The contents of the wording of Joel is put into practice. In this crucial phase in Acts, where he depicts the transition of Paul's missionary work to Greece and farther, Luke makes Joel 3:5d play an important part. What is remarkable, however, is that εὐαγγελίσασαι is expressly connected with the mission to the Gentiles whereas in Joel it dealt with the good news for Israel.[147]

Through a midrashic complex, in Acts 2:39, it has been shown that Luke reproduces Joel 3:5bγ-δ along with Isa 57:19, in order to expand the mission beyond Jerusalem to include the evangeliza-

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[145] Van de Sandt, "The Fate of the Gentiles in Joel and Acts 2," 59-60.

[146] For other views see Barrett, *Acts 15-28*, 773. Haenchen, *The Acts of the Apostles*, 490.

[147] Van de Sandt, "The Fate of the Gentiles in Joel and Acts 2," 59-60.

tion of the Jewish people scattered throughout the diaspora. In Act 16:10, however, the Joel passage functions universally. The mission now includes Gentiles, as Luke's programmatic introduction details. However, one should not think that Acts 2 is meant to be understood universally,[148] since Luke has mentioned the mission to the Gentiles in 1:4-8, or that Luke includes the allusion to Isa 57:19 (as resignified by Paul in Eph 2:17) in 2:39. One must consider that Acts 2 deals with Peter and the theological presuppositions that hinder him from understanding the gospel's universal application (Acts 1:6, Acts 10). By the time of Acts 16:10, however, Paul is completely committed to the Gentile mission according to his heavenly vision (Acts 22:21).

2.7. *Conclusion to the Use of Joel in Rom 10:13, 1 Cor 1:2 ff., Tit 3:16 & Acts 10:45 and 16:10*

This chapter has covered the universalistic application of Joel's *Nachleben* in the NT. In so doing its function toward resignification is all the more confirmed. This is especially to be noted, since Joel is a highly particularistic prophetic book within the OT canon. Paul has appropriated the *Bekenntnisformel* that lies at the heart of OT worship and has applied it to Christ in Rom 10:13 (ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου/יהוה לִקְרֹא בְּשֵׁם). This chapter has noted Paul's high christology in this OT formula, as well as transforming the *locus* of worship and sacrificial cultic activity. The NT has universalized the place of worship so that it is no longer tied to just one mountain in Jerusalem (Joel 3:5). The name of the Lord is to be called upon in every place (both theirs and ours—1 Cor 1:2). Sacrifice and altar building are no longer required, but faith-righteousness confessing Jesus is κύριος (Rom 10:6, 9, 13).

This chapter has also seen the transformation that has taken place within Christianity to apply a personality to Yahweh's Spirit. The Holy Spirit now appears, according to the promise of the Father, to be granted to both Jew and Gentile (Acts 10). The Spirit is the motivating power behind the pneumatic evangelization of the Gentiles,

[148] Fitzmyer, Acts, 250-253, 267.

as seen in both Acts 10 and 16:10. The use of Joel in both of these passages also displays a didactic function. To Peter, the outpouring of the Holy Spirit instructs him to remember the Dominical words (11:16-17) that God has accepted the Gentiles. They are not to be considered unclean (10:15). To Paul, the vision enables the apostlic team to to determine that God has called them to evangelize Europe.

All these points above underscore the regnant function that *appropriation* and *resignification* play in the midrashic use of scripture in Second Temple Judaism and early Christianity. Texts that have served the community of God in the past, are those that are recalled into service and, are, therefore, granted a posthumous authority beyond their original design, because their function still serves the glory of God.[149]

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[149] See Bakhtin, *Speech Genres & Other Late Essays*, 4.

CHAPTER THREE

THE ESCHATOLOGICAL AND APOCALYPTIC USE OF JOEL

3.1. *Introduction to the Use of Joel in NT Eschatological & Apocalyptic Texts*

In this last chapter the focus of our attention turns to the eschatological and apocalyptic function of Joel in the NT. Aspects of this have been observed in Acts 2:17, 19, and 20. However, the midrashic function of Joel 3 and Isa 2:2 in Acts 2:17 introduces the beginning of the eschatological *Zwischenzeit*, which Luke exploits to emphasize the delay of the *parousia*. The texts that are covered in this chapter focus mainly on Joel's apocalyptic use. The nature of scripture's appropriation and resignification continue to demonstrate that Joel's *Nachleben* is reinvigorated with new meanings and new significance.[1]

3.2. *The Use of Joel in Mark 4:29: A Parabolic Teaching of a Seed's Growth and the Kingdom of God*

This parable of the Kingdom of God is found only in Mark.[2] Matthew 13:25 contains shared imagery with Mark 4:27, but its resignification goes in an opposite direction (13:25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν).[3] The Markan text shows a clear eschatological allusion to Joel (4:13a ἐξαποστείλατε δρέπανα ὅτι παρέστηκεν τρύγητος).[4] The parable displays an inaugurated

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[1] See Bakhtin, *Speech Genres & Other Late Essays*, 4.

[2] See Robert A. Guelich, *Mark 1-8:26* (WBC 34A; Dallas: Word Books, 1989), 238.

[3] Arland J. Hultgren, *The Parables of Jesus: A Commentary* (Grand Rapids: Eerdmans, 2000), 294-295.

[4] Joel Marcus, *Mark 1-8: A New Translation with Introduction and Commentary* (AB 27; New York: Doubleday, 2000), 322-323. Joachim Jeremias, *Rediscovering the Parables*

eschatology of the Kingdom of God through the similitude of a seed's growth.[5] However, the resignified text no longer speaks of a grape harvest but a grain harvest, which depicts the growth of the Kingdom of God on earth. The harvest pictured in Joel is that of the wicked on the Day of Yahweh, while the Markan parable speaks of the harvest time for the manifestation of the Kingdom of God.[6] The allusion obviously is intended to equate the growth of the Kingdom of God to coincide with the Day of Yahweh, as mentioned in Joel. The resignification of the Joeline passage in Jesus' parable involves the positive aspect of the Day of Yahweh that pertains to His rule in Zion (Joel 4:17, 18, 21) instead of the destruction of the enemies of Israel. The allusion causes one to see that the Kingdom of God occurs simultaneously with the destruction of Israel's enemies on the Day of Yahweh. The harvest imagery functions as a resignification of Joel 4:13 to view the positive aspect of the Day of Yahweh through his rule in Zion (Joel 4:21). The main idea in Joel and the parable are strikingly similar, both teach that the eschatological rule of God is brought about by His design, and not by any human activity. Israel will not be freed from her bondage until Yahweh enters into judgment with the nations. Then the mountains will flow with new wine, and hills with milk (Joel 4:18). Thus, France is partially incorrect in stating that this Dominical allusion to Joel is not an example of "echoing scriptural terminology without any intention to evoke the context from which it is drawn."[7] Rather, the evocation of Joel's takes the macro context into view—the salvation of the people of God on the Day of the Lord. It is for those who have *ears to hear*. Note the parallel texts of Mark 4:29 and Joel 4:13 and the LXX:

Joel 4:13 ἐξαποστείλατε δρέπανα ὅτι παρέστηκεν τρύγητος εἰσπορεύεσθε πατεῖτε διότι πλήρης ἡ ληνός ὑπερεκχεῖται τὰ ὑπολήνια ὅτι πεπλήθυνται τὰ κακὰ αὐτῶν.

(New York: Charles Scribner's Sons, 1966), 120. Guelich, *Mark 1-8:26*, 242. Robert Stein, "The Genre of the Parables," in *The Challenge of Jesus' Parables* (ed. Richard N. Longenecker; Grand Rapids: Eerdmans, 2000), 97.

[5] G. R. Beasley-Murray, *Jesus and the Kingdom of God* (Grand Rapids: Eerdmans, 1986), 194-218. Contra C. H. Dodd, *The Parables of the Kingdom* (rev. ed.; New York: Charles Schribner's Sons, 1961), 144.

[6] Marcus, *Mark 1-8*, 329.

[7] *Contra* R. T. France, *The Gospel of Mark*, (NIGTC; Grand Rapids: Eerdmans, 2002), 215.

Mark 4:29 ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

Not only does Mark exchange the grape harvest for a grain harvest, but he also makes some alterations to the verb. First, he deletes the prefix from the LXX verb ἐξαποστέλλω to ἀποστέλλω. Then he changes it from a plural imperative ἐξαποστείλατε to a present active 3rd person singular form ἀποστέλλει. [8] The changes coincide with its resignification. The Markan use emphasizes God's singular role in bringing about his rule and dominion. In Joel, Yahweh's heavenly warriors are commissioned to destroy the nations gathered against Jerusalem. The thrust of the sickle in Mark refers to God's decision to reveal the manifestation of the kingdom when he determines the conditions are ripe. The Markan substitution of θερισμός for τρύγητος points to the positive use of Joel's harvest imagery, suggesting the coming rule of God, rather than the rule of the nations over Jerusalem.[9]

The intertextual allusion to Joel implies an eschatological interpretation.[10] There is no other reason for its use in the passage since it reverses Joel's harvest of judgment. The purpose for the allusion is to evoke the kingdom's full manifestation, which will coincide with the Day of Yahweh.[11] The connection between the texts concerns the rule of man terminated by God in Joel, and the growth of the kingdom initiated with the coming of Christ and its fruitition with his return.[12]

Another major resignification of the Markan tradition is to universalize the rule of Yahweh salvifically. In Mark, the parable of the growth of the seed is connected to the following parable of the mustard seed. Together they develop the universal teaching of the growth of the kingdom of God. In Mark 4:32 it states the following: καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. This verse is

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[8] Guelich, *Mark 1-8:26*, 240, 244. *Contra* J. D. Crossan, "The Seed Parables of Jesus." *JBL* 92 (1973):253.

[9] *Contra* Robert H. Gundry, *Mark: A Commentary on His Apology for the Cross* (Grand Rapids: Eerdmans, 1993), 222.

[10] Jeremias, *Rediscovering the Parables*,120.

[11] *Contra* R. T. France, *The Gospel of Mark: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 2002), 214-215.

[12] For this latter idea see Marcus, *Mark 1-8*, 329.

a midrashic complex of OT references (Dan 4:9, 18 and Ezek 17:23) which globalizes the sphere of the Kingdom of God to all nations. Although each seed parable has its own pedagogical contribution to discerning the growth of the kingdom, they also are meant to present a didactic kingdom theme. Thus, the universal application of the sphere of the kingdom is clearly developed in vv. 30-32.[13]

3.3. *The Use of Joel in Matthew 24:29 and Mark 13:24*

Matthew is closely following the Markan text at this point. They are nearly the same, except for Matthew's own contributions. The appropriation of Joel in both accounts contains two lexical agreements, which are bound together through their common thematic link to the Day of Yahweh with Jerusalem. One should note that this is a topic foreign to Isa 13. The thrust of the double tradition material is their christological resignification of the Day of Yahweh. The main use of the OT allusions is to substitute Christ for Yahweh. The midrashic complex displayed in Mark and Matthew stem from the books of Isaiah and Joel.

The bulk of the OT imagery comes from Isa 13 and 34, and is supplemented by Joel's thematic use of the Day of Yahweh motif in chs 2-4. The use of Joel in both Mark and Matthew can be observed in their use of the term φέγγος, and for the cosmic quake in Joel 2:10 (καὶ σεισθήσεται ὁ οὐρανός). The Markan source document is obviously surveying OT passages that unite the Day of Yahweh motif, associated with the theophanic disturbances of the heavenly bodies, in order to meld them together with the coming of the Son of Man. The prophetic sources of Isaiah and Joel are the most natural places for the gospel writers to look for these astrological motifs. Thus, it can be surmised that these authors want to highlight the dissolution of the sun, moon and stars. They appropriate the line from Joel (καὶ οἱ ἀστέρες δύσουσιν φέγγος αὐτῶν) but reassign the term φέγγος to the moon. The importance of the Joeline appropriation does not so much reside in its resignification value, than that it provides the proper semantic field from which to mine eschatological terminology

[13] Morna Hooker, "Mark's Parables of the Kingdom (Mark 4:1-34)," in *The Challenge of Jesus' Parables*, 97.

for the Day of the Lord motif. The Markan account gravitates to Isa 34:4 for the language of the star's falling (καὶ πάντα τὰ ἄστρα πεσεῖται ὡς φύλλα ἐξ ἀμπέλου καὶ ὡς πίπτει φύλλα ἀπὸ συκῆς), in order to connect the sign of the Son of Man's appearance with the parable of the fig tree.[14] So the lesson of the fig tree is evoked in this eschatological teaching.

The cosmic shaking of the heavens shows more familiarity with Joel 2:10 than any other passage. Hagner has followed Gundry in making the link between Matthew's text (αἱ δυνάμεις τῶν οὐρανῶν) and Isaiah through the phrase (כָּל־צְבָא) in Isa 34:4. The text in Isaiah reads as follows:

4 וְנָמַקּוּ כָּל־צְבָא הַשָּׁמָיִם
וְנָגֹלּוּ כַּסֵּפֶר הַשָּׁמָיִם וְכָל־צְבָאָם יִבּוֹל
כִּנְבֹל עָלֶה מִגֶּפֶן וּכְנֹבֶלֶת מִתְּאֵנָה׃

The intertextual connection that binds the triple tradition material in Mark 13:25 (καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.), Matt 24:29 (καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται), and Luke 21:25 (αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται) stems from the shaking of the heavens mentioned in Joel 2:10aβ (καὶ σεισθήσεται ὁ οὐρανός). This is the most logical connection with the language of Joel in the LXX to the Synoptic gospels.

The Markan portrayal of the passage in 13:24a shows an awareness of Joel's *Zwischenzeit* through his eschatological time notation (Αλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλῖψιν ἐκείνην). This differs from the Matthean account, which he has consciously altered (Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων).[15] Matthew does not share the Joeline and Markan *Zwischenzeit*. Joel perceives a pneumatic outpouring (3:1) that is dispensed in connection with cosmic disturbances before the Day of Yahweh (3:4 ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ). The Markan account may be using the language found in Joel 4:1: διότι ἰδοὺ ἐγὼ ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ ὅταν ἐπιστρέψω τὴν αἰχμαλωσίαν Ἰουδα καὶ Ἰερουσαλημ. In those days the Gentiles

[14] Robert H. Gundry, *The Use of the Old Testament in St. Matthew's Gospel: With Special Reference to the Messianic Hope* (NTSup 18; Leiden: E. J. Brill, 1975), 52. E. C. S. Gibson, "Our Lord's Use of the OT," in *The Expositor* 1, Second edition (1881): 84. Hagner, *Matthew 14-28*, 713.

[15] Hagner, *Matthew 14-28*, 711-712.

will capture Judea and Jerusalem and the abomination of desolation will take place.[16] Thus, Mark may prove to bring in a lexical agreement, which is connected with the theme of Jerusalem's destruction by the Gentiles that is clearly laid out in Joel 4:1-2 and 4:9-17. It is after this time that Mark says the cosmological disturbance of Christ's theophanic appearance will take place.[17] This is the major thrust of the eschatological teaching in both Mark 13:1-23 and Matt 24:1-28. Gundry is correct in saying that Mark 13:19 and Matt 24:21 are dependent primarily on Dan 12:1, but also on Joel 2:2.[18] Both texts provide a background that is thematically congruent with the tribulation in Judea.

Gundry has suggested that Matthew's ἀπ' ἀρχῆς κόσμου (24:21) may be an idiomatic expression of Joel's מִן־הָעוֹלָם (Joel 2:2).[19] If this be the case, then Matthew has appropriated the expression from Mark (13:19). The Day of the Lord motif in Joel 2:1-11 is depicted as an *Alarmbefehl* with an enemy sketch. Joel sees an immense army invading Judea, the likes of which have never occurred before (עַם רַב וְעָצוּם כָּמֹהוּ לֹא נִהְיָה מִן־הָעוֹלָם וְאַחֲרָיו לֹא יוֹסֵף עַד־שְׁנֵי דּוֹר וָדוֹר׃). Joel's incomparability statement of the enemy sketch is readily adaptable to the eschatological context in both Mark and Matthew, since Jerusalem is in view in all three texts. Therefore, the midrashic complex, created by the integration of Dan 12:1 and Joel 2:2, provides the necessary background from which to develop the invasion of Judea, together with a transition to the resurrection in Matt 24:21. The latter idea is found in Dan 12:2, which is placed immediately after the appearance of the Son of Man in Matt 24:31 and Mark 13:27. The resignification of Joel is now oriented toward the apocalyptic Day of Christ. Joel 2 represents a historical threat of a Day of Yahweh against Jerusalem. Thus, the gospel writers appropriate this thematic link and rework it along with Dan 12:1, to foretell of the incomparability of the tribulation just prior to the second advent of Christ.

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[16] Craig A. Evans, *Mark 8:27-16:20*, WBC, (Nashville: Nelson, 2001), 319-320. France, *The Gospel of Mark*, 532.

[17] Evans, *Mark 8:27-16:20*, 327.

[18] Gundry, *The Use of the Old Testament in St. Matthew's Gospel*, 50. Hagner, *Matthew 14-28*, 702.

[19] Gundry, *The Use of the Old Testament in St. Matthew's Gospel*, 50.

3.4. *The Use of Joel in Rev 6: 12-17: The Sixth Seal*

The breaking of the sixth seal describes the twin theophanic appearances of Yahweh and Christ on the Day of the Lord. Yahweh appears as the Judge seated upon a throne, and Christ appears as the Lamb. They both appear to execute their wrath upon the unrepentant world. The sixth seal details two topics organized around an enumeration of the number seven.[20] These are the seven cosmic disturbances at the theophanic approach on the Day of the Lord, and the report of seven societal groups who hide themselves from the epiphany of the Judge and Lamb.

The sixth seal represents the end of earthly history with the classic notion of the Day of the Lord. The author shows a great familiarity with those passages of the OT that describe this event. The book of Isaiah provides the dominant lexical agreements upon which the Seer is highly dependent.[21] He discretely draws his language from a number of OT books as he lays out his programmatic sixth seal, concerning the Day of the Lord and the Lamb. The language of vv. 12-17 is heavily dependent on the following OT texts dealing with the Day of Yahweh motif: Isa 2:10,19,21; 34:4; Joel 2:10,11, 3:4; 4:16; Ezek 38:19; and Zeph 1:14.[22]

The literary dependency in Rev 6:12-17 begins abruptly in v. 12 with a midrashic complex of various sources of the Day of Yahweh motif, all woven together to show its comprehensive fulfillment. The use of Joel is mainly centered on the darkening of the sun and moon with an additional complement of the sun's shadowing from Isa 50:3.

John's first allusion in v. 12, comes from Ezek 38:19, which mentions a great earthquake: καὶ ὁ ζῆλός μου ἐν πυρὶ τῆς ὀργῆς μου ἐλάλησα εἰ μὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται σεισμὸς μέγας ἐπὶ γῆς Ισραηλ. The appropriation of Ezekiel's great earthquake is resignified with cosmic dimensions. The thrust of the passage is found in the epiphany of the Judge and Lamb, and their wrath upon the organized society of those who have shed the blood of the martyrs

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[20] See the structural analyses in the appendix.

[21] Jan Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and Their Development* (JSNTSup Series 93; Sheffield: JSOT Press, 1994), 158. G. W. Beale, *The Book of Revelation*, (NIGTC; Grand Rapids: Eerdmans, 1999), 396.

[22] S. E. Porter, "Revelation, Book of," in: *DLNT* 1030.

(6:9-11). It should be noted that Joel, too, has a reference to a cosmic quake in 2:10 (πρὸ προσώπου αὐτῶν συγχυθήσεται ἡ γῆ καὶ σεισθήσεται ὁ οὐρανός). The lexical agreement in Rev 6:12 is tied to Ezek 38:19 rather than to Joel. A strong case can be made that John is alluding to Ezek 38, because the lexical agreement between them is quite strong. It falls into the genre of proto-apocalyptic literature, and within the scope of the Day of Yahweh traditions. His resignification of the earthquake is universalized without making it geocentric to Israel.[23] John's use of the OT is primarily through the technique of appropriation and resignification. The purpose for its use is to include the allusion to the greater context of Gog's destruction in the Day of the Lord. The allusion readily brings to mind the eschatological context of Gog's destruction, by the inclusion of this text with reference to its earthquake. Ezekiel 38-39 is compatible with the Day of the Lord motif. This seems to be one controlling reason for appropriating its language of the earthquake. John's vision is more global in its perspective. This privilege should not limit the scope of his source materials, which do not share the same horizon.

John's allusions to the darkening of the sun and moon (Rev 6:12c-d) are appropriations from the book of Joel. The darkening of the heavenly bodies is specifically related to the OT theophany motif, as it is associated with the Day of the Lord tradition. Note John's use of Joel 3:4 (ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ) in Rev 6:12. John's resignification of the darkening of the heavens in Isa 50:3 to the darkening of the sun is his unique contribution to the *Theophanieschilderung* on the Day of Yahweh. The allusion to Isa 50:3, with its application to the sack-clothing of the sun, represents a conscious attempt to bring it into alignment literarily with the darkening of the moon by blood. In so doing he has made another complex allusion to Isa 50:3 (καὶ ἐνδύσω τὸν οὐρανὸν σκότος καὶ θήσω ὡς σάκκον τὸ περιβόλαιον αὐτοῦ) in order to apply the darkening of the heavens with sackcloth so that now it is placed upon the sun.[24] In this midrashic complex, he captures more fully the deathly portent

[23] See Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation* (Edinburgh: T&T Clark LTD, 1993), 199 ff.

[24] Beale, *Revelation*, 397. To a much lesser degree of certainty see Jan Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 159.

of the Day of the Lord. The sign of the sun, clothed with sackcloth, has significance for those who inhabit the earth that their mourning has fully come.[25] John has simply added to the Joeline *Motivkomplex* to include the role of mourning. The cosmic omen, then, is a sign of imminent judgment that points to rites of mourning associated with the wearing of sackcloth. When this is combined with the Joeline allusion of the moon being turned to blood, the prominent idea is the cosmic denoument involving death and mourning. The context of Isa 50:3 is not connected with the Day of Yahweh motif. This should not exclude it from being part of John's source material.[26] Actually, the context of Isa 49:22-50:3 works well as an appropriation, since it speaks of Yahweh rescuing the captive of the mighty, and the restoration of Israel from its oppressors.[27] If Yahweh has the power to separate night from day (Isa 50:3), by clothing the heavens with sackcloth, has he not, then, the power to deliver his people from their oppressors? This allusion to Isa 50:3 make sense in its resignification of the Day of Yahweh motif.

The book of Joel provides a major plot for Yahweh's theophanic judgment on the apocalyptic Day of Yahweh. This motif is most clearly laid out in the OT in Joel 4:2 and 12. Note the parallels that describe Yahweh's role as judge in the DOL. The focus of the sixth seal, in its literary context, involves the judgment motif of Yahweh and the fear of the organized world at His epiphanic wrath, for the way that they have mistreated his saints (6:10).[28] This follows Joel 4 exactly. The motif of Yahweh as judge in the sixth seal is most clearly seen in the prepositional clause ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου. The mention of the One seated upon the throne points to the motif in Joel 4:2, and especially in 4:12, where Yahweh, himself, sits to judge all nations at the Day of the Lord.

It is important to note that the regnant influence of the OT in

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[25] See also Osborne, *Revelation* (BECNT; Grand Rapids: Baker Academic, 2002), 292.

[26] Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 159.

[27] See John D. W. Watts, *Isaiah 34-66* (WBC 25; Waco: Word Books, 1987), 190-193.

[28] G. B. Caird, *A Commentary on the Revelation of St. John the Divine* (HNTC; New York: Harper & Row Publishers, 1966), 88-90. Bauckham, *The Climax of Prophecy*, 55. D. J. Harrington, *Revelation* (SP 16; Collegeville: Liturgical Press, 1993), 97. Osborne, *Revelation*, 290-291. Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 165.

this passage stems from the book of Isaiah, as Fekkes has shown.[29] However, there is a significant *lacuna* from Isa 2:10 and 19 in its appropriation in Rev 6:15b-16, after the prepositional phrase ἀπὸ προσώπου. These parallels show how closely John is following Isa 2:10 and 19 as he melds it into his Day of the Lord motif. It is imperative to note the manner in which John substitutes the theme of the Judge and the Lamb's wrath (ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου) for Isaiah's theme of fear and might (ἀπὸ προσώπου τοῦ φόβου κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ ὅταν ἀναστῇ θραῦσαι τὴν γῆν). This shows that the topic of judgment is closely related to the regnal authority associated with the throne. It is this shift that shows the influence of Joel 4,[30] especially when taking into account the contextual setting of Rev 6:10 as retribution for the mistreatment of the saints. This is not an aspect of Isa 2, but it is integral to the Day of the Lord motif in Joel 4 and Isa 2:17. Fekkes is correct in noting that earlier Christian tradition (2 Thes 1:9b ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,) is the reason for the circumlocution, so as not to confuse the roles of God and Christ.[31]

One of the most conspicuous aspects of Joel's DOL is its accent on Yahweh's judgment. Nowhere in the OT descriptions of this motif is God's role as judge more apparent than in the book of Joel. For instance, the *Valley of Jehoshaphat* in Joel 4:2 and 12 עֵמֶק יְהוֹשָׁפָט is a phrase coined by Joel, not to emphasize any certain *topos* named after the Judean king, but more in line with the theological *onomatopoeia* for Yahweh's role as judge in the Day of war. Allen has well stated that the place name is "... intended as a theological symbol rather than a topographical identification..."[32] Since there is no *Valley of Jehoshaphat*, its real signification lies in the meaning of the name itself: *Yahweh has judged*. Since the author of Revelation is well versed in OT apocalyptic texts dealing with the theme of the Day of Yahweh, he readily picks up Joel's emphasis on Yahweh as judge and incorporates this motif into the sixth seal.

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[29] Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 161 ff.

[30] Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 163.

[31] Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 162-163. John's circumlocution is a favorite saying in the book intratextually (4:9, 10; 5:13; 6:16, 7:10, 15; 19:4; 21:5).

[32] Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 109.

A word should also be said in regard to the Septuagint's rending of Joel's *niphal* participle נורא.[33] The Septuagint translators used the word ἐπιφανής, which presupposes the *Vorlage*'s reading of נורא from the root ראה (to see) instead of from the verbal root ירא (to fear). This new reading shifts the focus onto the day's epiphanic and apocalyptic character.[34] This change lies behind much of the New Testament's epiphanic emphases, and it is appropriate to see that its influence is also manifest here in the sixth seal (see also Rev 1:7).

John's use of Joel in Rev 6:12, 16 and 17 is not based solely on Joel's text alone, but it is most likely mediated through a pseudepigraphic work. The added figure of the Lamb and the presentation of Yahweh as judge is a NT development of the Day of the Lord motif, which is a modification of T. Mos. 10:2. The Testament of Moses has two personages (Yahweh and priestly a figure) who appear in the DOL motif. This seems to lie behind John's two figures, Yahweh who sits on the throne and the Lamb. Malachi is the first to develop a second figure that appears on the Day of Yahweh. The Testament of Moses and Rev 6:17 develop and build upon Malachi's messenger figure. The gospels develop the messenger figure into the role of John the Baptist, while only Revelation and the Testament of Moses use the figure in the apocalyptic Day of the Lord motif.[35]

The allusion to the moon turning to blood only occurs in Joel 3:4, T. Mos. 10:5, Acts 2:20 and here. The latter two passages are dependent on Joel 3:4. Charles has noted that the Testament of Moses is dependent on Joel for its language, while Aune is somewhat skeptical of this conclusion.[36] The Testament of Moses 10:5 has many parallels to Rev 6:12-17, and it is the only other writing

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[33] According to Allen's dating of Joel, the reading is original with Joel and not Malachi. Allen, *The Books of Joel, Obadiah, Jonah. and Micah* 24-25, 131. See also Myers, "Some Considerations Bearing on the Date of Joel." *ZAW* 74 (1962): 177-195.

[34] See Tov, "Greek Words and Hebrew Meanings," in: *Melbourne Symposium on Septuagint Lexicography* (T. Muraoka ed., Atlanta: Scholars Press, 1990), 83-125, see especially 110-118.

[35] See also Rev 22:16 where there is yet another midrashic allusion to Christ's angel.

[36] R. H. Charles, *A Critical and Exegetical Commentary on the Revelation of St. John with Introduction, Notes, and Indices also the Greek Text and English Translation* (vol. 1, ICC; Edinburgh: T&T Clark, 1920), 180. See also J. M. Ford, *Revelation: Introduction, Translation and Commentary* (AB 38; Garden City: Doubleday, 1975), 111-112. D. E. Aune, *Revelation 6-16* (WBC 52B; Nashville: Nelson, 1998), 413.

that alludes to the *whole* moon being turned to blood.

> 10:1 Then his kingdom will appear throughout his whole creation. Then the devil will have an end. Yea, sorrow will be led away with him. 2 Then will be filled the hands of the messenger, who is in the highest place appointed. Yea, he will at once avenge them of their enemies. 3 For the Heavenly One will arise from his kingly throne. Yea, he will go forth form his holy habitation with indignation and wrath on behalf of his sons. 4 And the earth will tremble, even to its ends shall it be shaken. And the high mountains will be made low. Yea, they will be shaken, as enclosed valleys will they fall. 5 The sun will not give light. And in darkness the horns of the moon will flee. Yea, they will be broken in pieces. It will be turned wholly into blood. Yea, even the circle of the stars will be thrown into disarray.[37]

From this quotation it is reasonable to assume John's dependence the on Testament of Moses for his use of Joel 3:4. This is most strikingly seen through his use of the term "whole" which is taken from T. Mos. 10:5. John's *Abhängigkeit* is further advanced by noting several additional motifs: 1) Yahweh's throne is mentioned in 10:3, which is also paralleled in Rev 6:17; 2) The phrase "with … wrath on behalf of his sons" is contextually in agreement with Rev 6:17 and 6:11; 3) The mention of the devil's end is taken up later in Rev 20:1-3, which is John's sequel to this judgment; and 4) The inclusion of a second figure, a priestly messenger, who along with Yahweh avenges his servants, correlates quite well with the priestly sacrificial figure of the Lamb. These parallels are in addition to the earthquake, sun, and stars.[38]

The figure of the priestly messenger in the Testament of Moses and John's inclusion of the Lamb as an accompanying figure both share a common motif of vengeance against the nations on behalf of the people of God. John's resignification of the second figure for the Lamb still closely parallels the priestly figure depicted in the Testament of Moses. The Lamb is the one who is slain, and purchased for God all tribes and tongues and people and nations with his own blood (Rev 5:9). The priestly figure, then, of the Testament

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[37] J. Priest, "Testament of Moses: A New Translation and Introduction," in: James Charlsworth ed., *The Old Testament Pseudepigrapha: Volume 1 Apocalyptic Literature & Testaments* (Garden City: Doubleday, 1983), 931-932.

[38] There may be further parallels with the seven sons who are admonished to hide themselves in caves from the Day of Yahweh (see T. Mos. 9) with the seven people groups who hide themselves in caves in Rev 6:15.

of Moses is easily resignified as the Lamb figure who pours out his wrath upon the enemies of the people of God.

This shows that John is influenced to a great measure by the book of Joel through the Testament of Moses on account of the many parallels between the texts. These can hardly be due to chance.[39] This is another place in the book of Revelation where John shows his astute knowledge of Jewish apocalyptic traditions, and his transformation of them into the fabric of his own writing.

The use of Joel 3:4 *vis-à-vis* the Testament of Moses in Rev 6:12 retains an interpretation that is consistent with an apocalyptic Day of Yahweh motif. The DOL brings the historical order to a final end with a theophanic judgment, as is clearly laid out in Joel 3-4.[40] The resignification involves its recontextualization into a greater scheme of the three serial judgments (seals, trumpets, and bowls). The radical difference of the Day of Yahweh motif in Joel and Rev 6:12-17 involves the introduction of a second figure who appears with Yahweh on the theophanic Day of Judgment.

The other place to consider a lexical dependency of Revelation upon the book of Joel is in Rev 6:17 (ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναὶ).[41] Note the lexical agreements with Joel 2:11b (διότι μεγάλη ἡ ἡμέρα τοῦ κυρίου μεγάλη καὶ ἐπιφανὴς σφόδρα καὶ τίς ἔσται ἱκανὸς αὐτῇ). There are three other OT references to which scholars have commonly appealed as having an influence upon the reading of Rev 6:17. These are the following: [42]

1) Mal 3:2a καὶ τίς ὑπομενεῖ ἡμέραν εἰσόδου αὐτοῦ ἢ τίς ὑποστήσεται ἐν τῇ ὀπτασίᾳ αὐτοῦ.
2) Nah 1:6 ἀπὸ προσώπου ὀργῆς αὐτοῦ τίς ὑποστήσεται καὶ τίς ἀντιστήσεται ἐν ὀργῇ θυμοῦ αὐτοῦ ὁ θυμὸς αὐτοῦ τήκει ἀρχάς καὶ αἱ πέτραι διεθρύβησαν ἀπ' αὐτοῦ.

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[39] Charles, *A Critical and Exegetical Commentary on the Revelation*, 180.

[40] This however is not the case in Joel 2:1-11. There the Day of Yahweh motif is a historical Day of Yahweh-one that can be repeated within history. The proto-apocalyptic Day of Yahweh is only developed in chs. 3-4 as a response to the people's repentance and God's willingness to reverse his threatened judgment against Zion and Jerusalem (2:18-20).

[41] So Charles, *A Critical and Exegetical Commentary on the Revelation*, vol. 1, 183. Beale sees a combination of both Joel 2:10-11 and Nah 1:6 Beale, *Revelation*, 401.

[42] Ford, *Revelation*, 112. Caird, *Revelation*, 90. R. H. Mounce, *The Book of Revelation* (NICNT; Grand Rapids: Eerdmans, 1977), 163. Aune, *Revelation 6-16*, 421-422.

3) Zeph 1:14 ὅτι ἐγγὺς ἡ ἡμέρα κυρίου ἡ μεγάλη ἐγγὺς καὶ ταχεῖα σφόδρα φωνὴ ἡμέρας κυρίου πικρὰ καὶ σκληρά τέτακται δυνατή.

It is best to understand that John is using this rhetorical question to capture all three texts above, and not just Joel's version. However, the lexical agreements are closest to Joel's text for the following four reasons: 1) Joel's text has the same lexical phrase μεγᾶλη ἡ ἡμέρὰ;[43] 2) Their inclusion of a rhetorical question is immediately attached to it; 3) The passage contains the Day of the Lord motif; and 4) The same book has been cited earlier in 6:12 for the darkening of the heavenly bodies, which makes it more reasonable to assume that he is dependent on the same text. As for the different readings of the rhetorical question, this seems to be a case of improving the text euphonically. The answer to both Joel and John's rhetorical questions is a resounding negative reply. No one is able to stand on the Day of the Lord. No one is able to withstand God's divine wrath. The many instances of the Day of Yahweh in both the OT and NT are events in which Yahweh and or his Christ are said to do battle.

The Day in Joel 2:1-11 represents a historical DOL that has been apocalyptically characterized. Only chs. 3-4 depict a proto-apocalyptic event to which John subscribes in Rev 6:12-17. This is the last Day of Yahweh in the historical order. The cosmic disturbances do not represent the dissolution of the cosmos. The destruction of the elements in Revelation only takes place after a chiliastic period has been described (ch. 20).[44] The seventh seal announces the establishment of God's kingdom and the stated destruction of those who oppose God. John has resignified Joel's language and adapts them to the apocalyptic Day of Yahweh. In Joel, the prophet is addressing his fellow countrymen, and urging them to repent so as to reverse the Day of Yahweh (2:12-14 and 2:15-17). The application of John's DOL applies to the nations. He has appropriated both types of Joeline DOL motifs (historical and proto-apocalyptic) from both

[43] Joel is dependent on Zeph 1:14 for his wording. See comments on Joel 2:11b. In this instance both texts exhibit a parallel to Rev 6:17. But it is only Joel's text that is followed by a rhetorical question, which is also present in Rev 6:17.

[44] This is Fekkes' argument as well. Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 164-165.

halves of his book and applied them equally to the nations at end of the historical order.

3.5. *The Use of Joel 3:4 in Rev 8:7: The First Trumpet*

3.5.1. *The Opening of the Seventh Seal and its Introduction to the Seven Trumpets in Rev 8:1-5: The Priestly Angel Offering Incense in the Heavenly Temple*

Revelation 8:1-5 is both the conclusion to the seven seal judgments and an introductory unit explaining the heavenly context in which the seven trumpet judgments are to be understood. The unit is bound together by the simultaneous silence that occurs with the breaking of the seventh seal (v. 1), and the priestly angel offering incense (vv. 2-5). Bauckham and Aune are correct in noting that later Jewish tradition (*m. Tamid* 5:1-6) and possibly a first century tradition (*T. Adam* 1.2) preserves a cultic practice of the second temple that there was silence in Jerusalem while the incense offering was made.[45] This would parallel the silence in heaven while the priestly angel offers incense in the heavenly temple. Thus, the text suggests that during the period of silence (after the breaking of the seventh seal) the priestly angel offers up incense to God in the heavenly temple. Since both actions are temporally coterminous this consolidates the unit. It is clear then that the silence in heaven at the breaking of the seventh seal coincides with the prayers of the saints being offered up with the incense offering. The seven trumpet judgments are an answer to the prayers of the saints. Therefore, the introduction of the seven trumpets is closely connected with the loosening of the seventh seal, the establishment of God's kingdom, the imprecatory prayers of the saints (6:10), and their vindication by God's judgments upon those who oppose him (8:6 ff.).

The seven trumpets are to be understood as part of the contents of the book, that the Lamb is deemed worthy to open its seals and to look at its contents (5:1-5). It is clear that the silence in heaven foreshadows the time of silence at the time of sacrifice. This correlates with the heavenly temple, and its angelic attendants who offer the

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[45] Aune, *Revelation 6-16*, 508. Bauckham, *The Climax of Prophecy*, 80-83. See also Charles, *A Critical and Exegetical Commentary on the Revelation*, vol. 1, 223-224.

prayers of the saints. With the breaking of the seventh seal the book is now open and capable of being read. The contents of the book are presumably all that follows.[46] Aune is probably correct in understanding that, with the opening of each seal in 6:1-17, some type of enigmatic outline of its content is revealed.[47] This awareness of the seals helps to bring a better coherence to the relationship between the judgments of the seals, trumpets, and bowls. Caird's assessment is correct when he states that the literary unity between the serial judgments is an artistic one.

> The unity of John's book, then, is neither chronological nor arithmetical, but artistic, like that of a musical theme with variations, each variation adding something new to the significance of the whole composition. This is the only view which does adequate justice to the double fact that each new series of visions both recapitulates and develops the themes already stated in what has gone before. [48]

The OT background of the trumpet is important for understanding how it functions in John's seven trumpet serial judgment. A very important passage in the OT for the blowing of trumpets is Num 10:1-10. Trumpets are used for the calling of the cultic congregation, the setting out of the camp to journey, at times of war, at each feast, new moon, and over sacrifices. Numbers 10:9-10 are specifically important verses concerning the use of trumpets, because they explain their function within the Israelite community. The trumpet blast, at times of war, functions as a form of prayer,[49] so that the congregation is remembered before Yahweh. As a result of God's mindfulness, the congregation is delivered from its enemies (Numbers 10:9b וְנוֹשַׁעְתֶּם מֵאֹיְבֵיכֶם: וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם). Likewise, at times of cultic sacrifice, the trumpet blast functions as a memorial for the congregation before Yahweh (Num 10:10b: וְהָיוּ לָכֶם לְזִכָּרוֹן לִפְנֵי אֱלֹהֵיכֶם).

The remembrance of the saints and the role of the cultic trumpet serve as a primary introduction to the seven trumpets in Rev 8:2-6. This transitional unit is an explicit connection that unites the saints'

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[46] Aune, *Revelation 6-16*, 507. Osborne, *Revelation*, 339.

[47] Aune, *Revelation 6-16*, 507.

[48] Caird, *The Revelation of St. John*, 106.

[49] So J. Milgrom, *Numbers* במדבר*: The Traditional Hebrew Text with the New JPS Translation* (The JPS Torah Commentary; New York: The Jewish Publication Society, 1990), 75.

prayers for vindication, the structural cohesiveness between the seven seal judgments, and the seven trumpet judgments as answers to the prayers of the martyrs.[50] John's use of the trumpets also serves to signify several of these OT themes. On one level they are blown for the eschatological gathering of the saints,[51] and as an alarm warning of battle. Obviously, in our passage, John shows the role of the trumpet blasts together with the priestly angel who offers up the prayers of the saints as a memorial to Yahweh for vengeance upon their enemies. Thus, the trumpets in this introductory unit combine the two elements of the remembrance of the saints' prayers through the themes of war and sacrifice. These motifs are the *sacrificial* death of the martyrs at the hands of their persecutors (6:9-10). The priestly angel, who burns the incense on the golden altar before the ark in heaven, offers to God the prayers of the saints to remind him that he should vindicate his servants, and judge those who harm them. The unit in 8:1-5 involves the first disclosure of the contents of the book that is held in God's right hand (5:7).

This is important for Joel 2:1,15 where the trumpet blast serves the dual role to both call for a cultic assembly (for repentance vv. 12-17), and to warn the nation that a holy war is imminent (Yahweh fighting against his own people 2:1-11). In Joel, the warning is to God's own people. Their repentance successfully reverses the Day of Yahweh so that the nation is remembered before God (2:18 ff.). In the second half of Joel's prophecy the Day of Yahweh becomes a Day of salvation for God's people. The threatened DOL against Jerusalem is no longer imminent but pictured as a semi-apocalyptic day of salvation, based on Ezekiel's eschatological prophecies in chs. 38-39 (Joel 2:20).

The trumpet motif used by Joel and John is linked thematically to serve as a warning to repent. The role of repentance is a theme that John exploits in relation to the seven trumpets (9:20-21and 14:7). The serial judgments are God's response to the disobedience of the world to his authority. As such, they are graded judgments designed to lead the world to worship God. But it is obvious from the book that these

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[50] C. H. Talbert, *The Apocalypse: A Rereading of the Revelation of John* (Louisville: Westminster John Knox, 1994), 38. Osborne, *Revelation*, 343-348. *Contra* Charles, *The Revelation of St. John*. vol. 1, 232 and Aune, *Revelation 6-16*, 511. They see this as an interpolation that was inserted here to artificially serve as a transitional unit.

[51] I. H. Jones, "Musical Instruments," in *ABD* 4: 939.

divine judgments fall on deaf ears. Joel's use of the trumpet has no explicit echo in the book of Revelation but remains a background source for its connection with the Day of Yahweh.[52]

Besides the priority of the *Textgestalt* in Num 10:1-10, concerning the use of the trumpet in the OT, it is clear that John has also patterned the seven trumpets on the cultic holy war march around the city of Jericho. Caird has shown that this march serves as a typology for John's seven trumpets. He notes that: 1) The seven priests bearing seven trumpets corresponds to the seven angels, each of whom have a trumpet; 2) The seven priests, who escort the ark of Yahweh in their processional march around the city, correspond to the appearing of the ark after the seventh trumpet is blown in 11:19 (καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ,); and 3) The fact that, on the seventh day, after the trumpets are blown seven times the walls of Jericho fall, corresponds to a tenth of the great city falling in 11:13.

Caird went on to show that the theological function of the trumpets in the OT also served as a parallel to John's seven trumpets.[53] The trumpets were blown at the accession of a king (1 Kgs 1:34, 39; 2 Kgs 9:13) and in the celebration of Yahweh as King of the earth (Ps 47:5; 98:6). These latter OT motifs served as signals that offer praise to God because he had assumed his royal rule (Rev 11:15).

3.5.2. *The Use of Joel in the First Trumpet Rev 8:7*

Scholars have observed that the first four of the seven trumpet blasts contain traditional elements of the Egyptian plagues. John has used these as a typological pattern from which to view the apocalyptic drama of God's salvation and kingdom rule.[54] The backbone of

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[52] Caird, *The Revelation of St. John*, 109. Osborne, *Revelation*, 343. Beale, *Revelation*, 468. Aune, *Revelation 6-16*, 510. For an interesting preterist interpretation, the use of Joel 2:1 and the trumpets see: David Chilton, *The Days of Vengeance: An Exposition of the Book of Revelation* (Ft. Worth: Dominion Press, 1987), 34.

[53] Caird, *The Revelation of St. John*, 108.

[54] Charles, *The Revelation of St. John*. vol. 1, 233. Caird, *The Revelation of St. John*, 113. Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 80. Aune, *Revelation 6-16*, 500-501. Beale, *Revelation*, 473. J. Roloff, The R*evelation of John* (A Continental Commentary; trans. by John E. Alsup; Minneapolis: Fortress, 1993), 103-105. Harrington, *Revelation*, 107. Osborne, *Revelation*, 350.

the first trumpet is John's intertextual allusion to the seventh Egyptian plague of hail that was mixed with fire in Exod 9:24-25. The intertextual connections between Exod 9 and Rev 8:7 are the terms *hail* and *fire,* as well as the damage that these do to the trees and vegetation (Exod 9:25). John has made an addition to this allusional motif so that instead of the fire *taking hold of itself* (מִתְלַקֵּחַת) with the hail, now the hail and fire are mixed with blood. It seems clear that John has followed the Hebrew text of Exodus and not the LXX. Note the MT reading: וְאֵשׁ מִתְלַקַּחַת בְּתוֹךְ הַבָּרָד in Exod 9:24 versus the LXX reading: καὶ τὸ πῦρ ²ογίζον ἐν τῇ χαλάζῃ. John's choice of μίγνυμι for מִתְלַקֵּחַת makes it a good translation. However in Revelation, the resignification of the effects of the Egyptian hail plague are exchanged for the effects of fire. This is observed in the triple repetition of the verbal root κατακαίω instead of the use of πατάσσω used twice in Exod 9:25, for the verbal action of the hail (נכה MT). Therefore, John's resignification focuses on the fiery burning aspect of the hail and not the damage that hail does by striking earth's vegetation.

According to Roloff, the medium of blood as the mixing ingredient in the hail and fire is an allusion to Joel 3:3 (καὶ δώσω τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ).[55] Joel states that before the Day of Yahweh comes there are certain signs of blood, fire and columns of smoke which Yahweh grants as eschatological portents. John has appropriated a portion of Joel's signs, along with part of the traditional Exodus hail motif in the trumpet judgments. His use of Joel represents an accurate eschatological interpretation as a precursor to the Day of the Lord, although its significance has been obscured or nearly lost, through its augmentation to the Exodus hail plague motif. Nevertheless, it has been absorbed and transformed through John's programmatic intensification or *Steigerung* effect of presenting great OT motifs of divine judgments. These precursor texts serve as a model through which to view the establishment of God's kingdom and his Christ.

[55] Roloff, *Revelation*, 110.

3.6. *The Use of Joel in Revelation 8:13-9:12: The Fifth Trumpet*

3.6.1. *The Appropriation of Joel in the Fifth Trumpet*

The connection of the fifth trumpet plague with the book of Joel is well known.[56] It is necessary to focus on the transformation of the tradition as John resignifies its meaning. The first appropriations from the book of Joel occur in connection with the sun being darkened 9:2 (καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος), which stems from Joel 2:10 LXX (ὁ ἥλιος καὶ ἡ σελήνη συσκοτάσουσιν καὶ τὰ ἄστρα δύσουσιν τὸ φέγγος αὐτῶν). This appropriation gains weightier acceptance on the basis of the imagery of the locusts which follow in vv. 7-9.[57]

The second set of allusions to Joel occurs in Rev 9:7-9. John's description of the demonic locusts are partially dependent upon Joel 2:4-5 and 1:6b (4 ὡς ὅρασις ἵππων ἡ ὄψις αὐτῶν καὶ ὡς ἱππεῖς οὕτως καταδιώξονται 5 ὡς φωνὴ ἁρμάτων ἐπὶ τὰς κορυφὰς τῶν ὀρέων ἐξαλοῦνται καὶ ὡς φωνὴ [2]ογὸς πυρὸς κατεσθιούσης καλάμην καὶ ὡς λαὸς πολὺς καὶ ἰσχυρὸς παρατασσόμενος εἰς πόλεμον. 1:6b οἱ ὀδόντες αὐτοῦ ὀδόντες λέοντος). These appropriations deal with the locust's appearance and their readiness for battle. The allusions include the description of the locusts as horses, their readiness for war in battle array, their teeth are as those of a lion, the comparative use of ὡς in the descriptions, and their noise as the sound of chariots.

The third connection that Rev 9 has with Joel is in v. 11 (ἔχουσιν ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ Ἑβραιϙστὶ Ἀβαδδών, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.). This verse has recourse to Joel 2:20 (But I will remove the northern army far from you, and I will drive it into a parched and desolate land, and its vanguard into the eastern sea, and its rear guard into the western sea, and its stench will arise and its foul smell will come up, for it has done great things.) via Amos 7:1. The mention of a

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[56] Beale, *The Book of Revelation*, 493 ff. G. R. Beasley-Murray, *The Book of Revelation* (NCBC; Grand Rapids: Eerdmans, 1974), 162. Charles, *A Critical and Exegetical Commentary on the Revelation*, 244 ff. Caird, *Revelation*, 119. Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 80. Ford, *Revelation*, 150-151. Harrington, *Revelation*, 110. Ladd, *A Commentary on the Revelation of John* (Grand Rapids: Eerdmans, 1972), 132-133. Mounce, *The Book of Revelation*, 193 ff. Osborne, *Revelation*, 369 ff.

[57] Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 80.

king over locusts is only made once in the OT, and this occurs only in the LXX version of Amos 7:1. It represents the first instance of a midrash on king Gog, the northern foe in Ezek 38-39, and Joel's *Northerner* in 2:20. This can be demonstrated through the early midrashic interpretation of the LXX translator/interpreter of Amos. This translator identifies the hypothetically threatened locust plague with king Gog.[58] This passage represents a classic example of an *'al tiqrê* (אל תקרי) interpretation.[59] The translator takes the Hebrew version of text, which presumably reads close to our present MT: כֹּה הֶרְאַנִי אֲדֹנָי יְהוִה וְהִנֵּה׀ יוֹצֵר גֹּבַי בִּתְחִלַּת עֲלוֹת הַלֶּקֶשׁ וְהִנֵּה־לֶקֶשׁ אַחַר גִּזֵּי הַמֶּלֶךְ׃. "Thus the Lord Yahweh showed me: and behold he was forming a locust swarm at the beginning of the spring planting and behold the spring planting is after the king's mowing." This translator midrashically interprets it as follows: οὕτως ἔδειξέν μοι κύριος καὶ ἰδοὺ ἐπιγονὴ ἀκρίδων ἐρχομένη ἑωθινή καὶ ἰδοὺ βροῦχος εἷς Γωγ ὁ βασιλεύς. "In this way the Lord showed me, and behold, a brood of locust was coming in early morning, and behold, there was a locust, the one King Gog." There are numerous deviations from the MT text in 7:1. It is important to note the last half of the verse (אַחַר גִּזֵּי הַמֶּלֶךְ וְהִנֵּה־לֶקֶשׁ/καὶ ἰδοὺ βροῦχος εἷς Γωγ ὁ βασιλεύς). When the LXX translator comes upon this portion of the text he says, "do not read" לֶקֶשׁ but read יֶלֶק, do not read אַחַר but read אֶחָד, and do not read גִּזֵּי but read גּוֹג." The text now reads, "and behold, there was a locust, the one King Gog." The midrashic play on the exchange of consonants by this translator assures us that the *Vorlage* represented by this proto MT text has retained a good measure of stability based upon this reconstruction. This reading does not arise out of an alternate variant textual witness or by the inability of the translator to interpret his *Vorlage*. It is just a simple play on words through a *paronomasia*, which skillfully alters the consonants to come up with a new eschatological reading of the text. This type of exegesis also occurs in Amos 9:12, where the tradent changes ירשׁ to דרשׁ (ἐκζητέω) and אדום to אדם (ἀνθρώπος). Later, this same passage

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[58] Gressmann, *Der Messias* (Göttingen: Vandenhoeck & Ruprecht, 1929), 128.

[59] See S. Talmon, "Aspects of the Textual Transmission of the Bible in the Light of Qumran Manuscripts," in *Qumran and the History of the Biblical Text* Eds. Frank M. Cross and Shemaryahu Talmon, (Cambridge: Harvard University Press, 1975), 256-263. And see Isac Leo Seeligmann, "Voraussetzungen der Midraschexegese," in *Congress Volume: Copenhagen 1953* (VTSup 1; Leiden: Brill, 1953), 150-181.

is the focal point of another NT midrash in the book of Acts. The Lukan record of James' speech in Acts 15 applies the LXX version of Amos 9:12 missiologically for the Gentiles, but takes it a step further by bending the text towards a christological interpretation. This second example exposes the tradent's eschatological midrashic tendencies.

The point in Amos 7:1 shows that the LXX translator already has a developed interpretation on Joel 2:20, which he advances through the exchange of consonants to make his midrashic interpretation of King Gog. He mixes Joel's locust imagery (2:2-11) together with the northern enemy sketch (which Joel appropriates from Ezek 38-39 using the gentilic noun (הַצְּפוֹנִי) and links it to 2:20. This is the *only* OT text that can possibly bridge the gap between these two ideas. There is no other biblical reference that personalizes the *Nordfeind* topic together with the imagery of locusts other than Joel 2:20.[60] Furthermore, the eschatological nature of this text makes this assertion all the more cognizant. The LXX tradent of Amos 7:1 represents the earliest known midrashic interpretation of both Joel 2:20 and king Gog of Ezek 38-39. Both Aune and Beale have observed the mention of a king in Amos 7:1 (LXX) but not with its midrashic connection to *Joel*.[61] The Seer, in Rev 9:11, not only shows his knowledge of the LXX version of Amos 7:1 with the mention of a king, but he also understands that the LXX tradent develops his midrash from Joel 2:20. John connects this midrashic complex thread of the eschatological kingly ruler Gog, to Joel's imagery of the locusts, which plays a dominate role in the description of the horde that comes up from the bottomless pit. Thus, the use of Joel does not end with the description of the locusts that come up out the pit, but also extends to 9:11. One last observation that should be made from Amos 7:1 (LXX) and Rev 9:11 is that both are conscious intertextual attempts at contradicting Prov 30:27 (ἀβασίλευτόν ἐστιν ἡ ἀκρὶς καὶ ἐκστρατεύει ἀφ' ἑνὸς κελεύσματος εὐτάκτως). This reading drives a wedge between the natural order of locusts and the demonic figures from the realm of the Abyss, in order to exploit the retributive answer to the saints' prayers (8:1-5) through the apocalyptic nature of the fifth trumpet.

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[60] There is Jer 46:23-24 but this concerns Babylon and the Egyptians.
[61] Aune, *Revelation 6-16*, 534-535. Beale, *Revelation*, 503.

In the category of non-lexical appropriations, there are a number of motifs that should be considered as parallels between the two texts on an intertextual level. First, Joel 2:1-11 is understood by most commentators as an attack on the city of Jerusalem itself. In this manner, there is a major agreement between Rev 9 and Joel 2. Both texts use the imagery of locusts to attack people and not vegetation. The other major agreement is that in both passages God uses evil instruments to chastise an unrepentant people. Lastly, both passages are dependent on the locust plague of Exod 10 to describe their subjects.

3.6.2. *The Resignification of Joel in Revelation 9*

Joel 2 describes an imminent enemy attack against Jerusalem. It appropriates the locust plagues of the first chapter and resignifies them *intra*textually by superimposing them on a human army sketch (2:1-11). For Joel, the locusts provided an appropriate model by which to describe Yahweh's army.

The most obvious resignification is the locusts themselves. In Joel, they were representative of a cloak for the northern enemy. By contrast, in Rev 9, they are morphed into demonic entities. Thus, John concretizes the insects in addition to building up the *Motivkomplex* by adding other entomologic, hegemonic, and anthropomorphic features to them. They are multimorphic demonic rulers, which have the tail of a scorpion, hair of a woman, human faces, and adorned with golden crowns.

The northern enemy sketch in Joel is representative of the worldly powers commandeered by Yahweh himself as their King, leading them into battle against His own people (2:10-11). In Rev 9, the demonic powers are remotely controlled by Yahweh and commandeered by their own king (9:11). In Joel, 2:11 the enemy is portrayed as Yahweh's heavenly army with God himself at the helm of these hosts. In Rev 9, the army is not depicted as heavenly but hellish, from the abyss. This is a significant resignification of Joel 2. This underscores that the primary use of scripture in Revelation is defined by *appropriation* and *resignification*, and that its hermeneutical function can only be perceived through the intersection of textual surfaces.

In Joel, the darkening of the heavenly bodies is due to the *Theophanieschilderung* of Yahweh and his heavenly army (Joel 2:10-11). John seizes upon this readily adaptable motif and fuses it to his description of the darkening of the sun and sky. In Rev 9, the theophanic

description has been resignified into an epiphany of the abyss itself through the opening of its shaft. In Joel, the darkening of the heavenly bodies is related to a theophany motif, which is cosmically signaling Yahweh's approach with his army. John has kept God's superintendence over demonic beings in the background through the divine passives ἐδόθη and ἐρρέθη. He depicts them as having their own king, leading them out in battle against those who have not the seal of God upon them. This enables John to substitute Joel's heavenly army for a hellish one.

The Day of Yahweh topic in Joel 2:1-11 functions as an imminent threat to Judea's national existence in the postexilic era. In Rev 9, the Day of Yahweh is not the motif upon which the fifth trumpet blast is framed. This blast functions as a precursor to the Day of the Lord motif, as the first of three woes. John clearly universalizes Joel's language to suit his purposes in the structure of the trumpet judgments. The portrayal of the locusts' attack is not centric to Jerusalem but is global in its horizon. John has resignified Joel's threat of death into a threat of living life in torment for five months.

3.7. *The Use of Joel in Revelation 14:14-20*

3.7.1. *The Appropriation of Joel in Revelation 14:14-20*

The primary OT passage for both ripened harvests stem from Joel 4:13. Below are the main lexical agreements between the two passages occurring in Joel 4:13 and Rev 14:15bc, 18b-c, and 19b-20a:

Rev 14:15b-c πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.
Rev 14:18b-c πέμψον σου τὸ δρέπανον τὸ ὀξὺ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.
Rev 14:19b καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν.
Rev 14:20a καὶ ἐπατήθη ἡ ληνὸς
Joel 4:13 ἐξαποστείλατε δρέπανα ὅτι παρέστηκεν τρύγητος εἰσπορεύεσθε πατεῖτε διότι πλήρης ἡ ληνός ὑπερεκχεῖται τὰ ὑπολήνια ὅτι πεπλήθυνται τὰ κακὰ αὐτῶν
Joel 4:13 שִׁלְחוּ מַגָּל כִּי בָשַׁל קָצִיר בֹּאוּ רְדוּ כִּי־מָלְאָה גַּת הֵשִׁיקוּ הַיְקָבִים כִּי רַבָּה רָעָתָם׃

The main lexical difference between the texts is John's use of πέμπω and the Septuragint's use of ἐξαποστέλλω. This is further differentiated by John's use of the singular imperative verb and noun verses the

pluralization in Joel. This is done specifically to make the necessary adjustments to John's new context. The MT has the plural verb שְׁלְחוּ presupposing the plea for Yahweh to bring down his heavenly warriors mentioned in 4:11bβ (הַנְחֵת יְהוָה גִּבּוֹרֶיךָ). These differences do not dismiss Joel's influence in the text. The meaning remains the same, and points to John's free rendition of the Joeline passage. Note how the Septuagint translates ἐξαποστείλατε δρέπανα for the MT's expression of שְׁלְחוּ מַגָּל. It pluralizes the noun מַגָּל in order to bring it into alignment with the plural imperative. The other agreement belongs to the treading of the winepress πατεῖτε διότι πλήρης ἡ ληνός for John's ἐπατήθη ἡ ληνὸς in Rev 14:20. Both texts agree in their use of motive clauses. Joel's is based upon the premise that the harvest is ripe ὅτι παρέστηκεν τρύγητος. This agrees with John's two motive clauses ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς (v. 15) and ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς (v. 18). The connection of the treading of the winepress is also developed in John, with an additional allusion to Isa 63:1-6 through the terms *wrath* and *blood*.[62]

3.7.2. *The Resignification of Joel in Revelation 14:14-20*

3.7.2.1. *The Grain Harvest 14:14-16*

The most important resignification in first unit (14:14-16) is the transposition of Joel's viniculture imagery for a grain harvest.[63] The two harvest descriptions of the grain and grapes in 14:14-20 have been variously interpreted in terms of salvation and judgment, with no consensus as to the meaning of the first harvest. Aune and others understand that the harvest of grain signifies the harvest of the people of God.[64] Fekkes, Beale, and others take both harvests to represent judgment.[65] Beckwith and Mounce bring forward the understanding that vv. 14-16 represent the general harvest of the

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[62] Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 196.

[63] Bauckham, *The Climax of Prophecy*, 290. Aune, *Revelation 6-16*, 799-800.

[64] Aune, *Revelation 6-16*, 840. Ladd, *Revelation*, 198. Harrington, *Revelation*, 154-155. Ford, *Revelation*, 250. Bauckham, *The Climax of Prophecy*, 292. Caird, *The Revelation of St. John the Divine*, 188-192. Osborne, *Revelation*, 551.

[65] Fekkes, *Isaiah and the Prophetic Traditions in the Book of Revelation*, 193. Beale, *Revelation*, 770 ff. Charles, *The Revelation of St. John*, vol. 2, 20-21. Roloff, *Revelation*, 177.

earth of both the righteous and wicked.[66] However, an emphasis should be placed upon the salvation of the righteous. The grape harvest in vv. 17-20 follows immediately and focuses solely on the judgment of the wicked. This second harvest is portrayed from an OT perspective of viniculture, since the grape juice lends itself as an appropriate analogy for blood. Both harvests are based on Joel 4:13, which already has a tradition of interpretation in early Christianity and Judaism.

A correct interpretation of Joel 4:13 is needful to sustain the argument of John's resignification of the grape harvest. Wolff's comments are important to the exegetical meaning of שִׁלְחוּ מַגָּל כִּי בָשַׁל קָצִיר.[67] His reference to a מגל (*sickle*) refers to a vintager's knife by its contextual proximity to the verb בשׁל which means *to boil* in Joel's motive clause.[68] This interpretation is further advanced by the use of the verb בשׁל in the OT. Its only other usage in connection with a harvest occurs in Gen 40:10 (ἐν δὲ τῇ ἀμπέλῳ τρεῖς πυθμένες καὶ αὐτὴ θάλλουσα ἀνενηνοχυῖα βλαστούς πέπειροι οἱ βότρυες σταφυλῆς / וּבַגֶּפֶן שְׁלֹשָׁה שָׂרִגִים וְהֵיא כְּפֹרַחַת עָלְתָה נִצָּהּ הִבְשִׁילוּ אַשְׁכְּלֹתֶיהָ עֲנָבִים:). The LXX translates עֲנָבִים הִבְשִׁילוּ אַשְׁכְּלֹתֶיהָ with "ripe clusters of grape stalks." Thus, בשׁל in the motive clause in Joel 4:13 points to the arrival of the grape harvest rather than a grain harvest. The LXX tradent also uses the term τρύγητος, which primarily means *gathering of fruits* and *vintage*, but it can also have the meaning of a grain *harvest*.[69] The usage of the verb τρυγάω in Rev 14:18-19 likewise shows that Joel 4:13a should be understood in a vinicultural sense. Aune also believes that the LXX tradent understands that Joel is speaking of the harvest of the grapes.[70]

With the preceding in mind, it is then necessary to understand how John creates two different harvest imageries out of Joel 4:13. The easiest explanation is found in the term that Joel used for harvest (קָצִיר). The normal term for the harvesting of grapes is בָּצִיר (Isa 24:13, 32:10; Judg 8:2; Lev 26:5). Joel's choice of קָצִיר instead of בָּצִיר may have aided John's resignification of the grape harvest

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[66] I. T. Beckwith, *The Apocalypse of John* (New York: Macmillan, 1922), 662. Mounce, *The Book of Revelation*, 280.

[67] *Contra* Beale, *Revelation*, 778-779.

[68] Wolff, *Joel and Amos*, 80.

[69] *GELS* 2:483.

[70] Aune, *Revelation 6-16*, 844.

for the grain harvest. It should be noted however, that Joel uses the term קָצִיר in 1:11 for both grain and grape harvests. Thus, קָצִיר is not an exclusive term for grain harvest (see also Isa 18:5).

The identification of John's grain harvest imagery can be observed by the use of the aorist passive verb ἐξηράνθη in v. 15. This verb means "to be dried up," but in the context of grain it takes on the connotation "to be ripe."[71] This verb would not be suitable for the harvesting of grapes to be used in a winepress. This is seen in 14:18 with a different choice of verb for ripening—ἀκμάζω. The LXX version of Joel does use the verb ξηραίνω, but it employs the term in the context of the locusts' destruction of the grape vine (1:12 ἡ ἄμπελος ἐξηράνθη) unlike its appropriation in the harvesting of the grapes (παρέστηκεν τρύγητος 4:13).

The two types of ingatherings detail a two-staged chronology of an end-time harvest, since they are separated from each other at opposite ends of the agricultural year. These two agricultural images are to be synchronically compressed and understood as two different aspects of one eschatological event. The first deals with the general harvest of the grain, which contextually has a positive interpretation. This is associated with the Son of Man figure, who is about to receive his kingdom (Dan 7:13) as the harvester himself. The positive nature of the grain harvest in 14:4 emerges from the 144,000 who are called the first fruits (ἀπαρχὴ).[72] The portrayal of the separation of the wheat and chaff is ignored, for the more graphic use of Joel's grape harvest imagery, to focus on the judgment of the nations under the rubric of blood. The resignification process in Rev 14:14-16 reduces the reaping action to just one figure, instead of a plurality of reapers. This is signified in Joel's text through the second person singular imperative (Rev 14:15 πέμψον) in place of Joel's plural imperative verb (4:13 ἐξαποστείλατε). This reduction substitutes the Son of Man figure in place of Joel's host of heavenly warriors.

For an *intertextually free* interpretation of Rev 14:14-16, one should consult Beale's exegetical work of John's use of Joel in this passage. He completely denies the principles of appropriation and resignification

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[71] Louw-Nida 2: § 23.198.

[72] See Bauckham, *The Climax of Prophecy*, 292 ff. *Contra* E. S. Fiorenza, *The Book of Revelation: Justice and Judgment* (2nd ed.; Minneapolis: Fortress Press), 1998, 220 n. 20.

of OT traditions in the Apocalypse. Note the following quotation, where he disagrees with Harrington's interpretation of John's use of Joel. This serves as a good example of the manner in which Beale determines the use and function of the OT in the NT.

> Harrington affirms that in Rev. 14:14-20 the harvest is a salvation metaphor and the vintage a picture of judgment on the basis that "John's own text, not the Joel passage, should determine our interpretation."[73] But this overlooks the dominant trend in Revelation, which, while creatively developing the OT, nevertheless does so in an organic and consistent manner, with the contextual sense of the OT passages to which it alludes…[74]

Beale's interpretation of the grain harvest in 14:14-16 assumes that it must be interpreted in the same manner as 14:17-20. The understanding upon which he decides this issue is not based on the context of Rev 14, but on the context in Joel 4. If the NT does not apply a passage according to its OT context, he thinks this amounts to a violation of the principle of how to appropriate and apply a text. It is extremely important to note his following statement, which determines how he understands the function of the the OT in the Apocalypse:

> … the place of the OT in the formation of thought in the Apocalypse is that of both servant and a guide: for John the Christ-event is the key to understanding the OT, and yet reflection on the OT context leads the way to further comprehension of this event and provides the redemptive-historical background against which the apocalyptic visions are better understood; the New Testament interprets the Old and the Old interprets the New.[75]

By the latter line, he really means that the NT faithfully applies the OT according to its context. Beale thinks that the context of the OT determines its function in the book of Revelation,[76] and in this manner he has few followers. His hermeneutical approach quickly loses ground when he takes into account John's combination of the Son of Man figure and Joel 4:13 in Rev 14:14, because Daniel and Joel are in opposition to his principles.

The highly forensic context of Dan 7:9-14 presents the Ancient of

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[73] Harrington, *Revelation*, 155.
[74] Beale, *Revelation*, 776.
[75] Beale, *Revelation*, 97.
[76] Beale, *Revelation*, 778.

Days as *seated upon a throne,* who, when the books are opened, grants the Son of Man an eternal kingdom prepared for the *righteous*. Beale contends, against Bauckham, that the Son of Man figure has the function of a judge in the book of Daniel.[77] To the contrary, the context portrays the Ancient of Days as the judge, who gives the kingdom to the Son of Man.[78] It must be noted that it is much more in keeping with the OT context of Dan 7 that the Son of Man in Rev 14 receives the kingdom of the righteous, according to Beale's own principles. In this manner, the harvest of the wheat naturally applies to the kingdom of the righteous, which he receives from the Ancient of Days. This binds 14:1-4 together under the heading of the first fruits, and is in keeping with the white cloud upon which the Son of Man is royally seated. Aune even states that the white cloud "could be taken as a positive sign."[79] The negative aspect of judgment in the Joeline words "thrust in the sickle for the harvest is ripe" (14:14-16) has been transformed by the introduction of the Son of Man, who is gathering in the wheat, of which the one hundred and forty four thousand are the first fruits (14:4). This makes more sense contextually in Rev 14, than to make the passage conform to Joel's wording in 14:14-16. Meaning is always "*context driven*"[80] and the positive representation of the Son of Man seated on a white cloud drives this context more than the words of Joel. Thus, Beale cannot have it both ways. His interpretation of the Son of Man figure in Dan 7—a person who passes judgment—seems to be carried over from the Ancient of Days onto the Son of Man figure in order to forward his use of the OT in the NT.[81] He wrongly associates judgment with the son of man figure, instead of with the Ancient of Days. Secondly, he equates early Jewish and Christian reinterpretation of the Son of Man figure as a judge to explicitly interpret Dan 7:9 ff. This serves to reinforce his circular reasoning concerning the Son of Man figure as one who passes judgment.[82] Rather, these examples actually serve to show the manner in which these earlier tradents have creatively

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[77] Bauckham, *The Climax of Prophecy*, 295.

[78] See J. E Goldingay, *Daniel* Word Biblical Commentary Vol. 30, (Dallas: Word Books, 1989), 167-172.

[79] Aune, *Revelation 6-16,* 840.

[80] A useful phrase coined by James Kern.

[81] Beale, *Revelation*, 777.

[82] Beale, *Revelation*, 777.

developed the *Motivkomplex* of the Son of Man tradition beyond the context of Dan 7.[83] Furthermore, the kingdom that the Son of Man receives in Dan 7 is specifically stated to be characterized as *righteous*. This absolutely destroys Beale's whole argument that Joel's OT context determines its use in the Apocalypse. The context in Daniel negates Joel's theme of judgment. One cannot have it both ways. Therefore, the use of the OT in the NT is not determined within the boundaries of the OT context, rather, its function is determined within the boundaries of the covenant. This allows biblical tradents greater flexibility in its creative use. Likewise, Beale's treatment of Mark's *unconscious* reversal of Joel's harvest theme in 4:29 skirts the issue.[84]

Understanding this unit as a two-staged harvest has the advantage of a wider scope of the eschatological events. The Seer, according to this method, explains the chaff in 14:17-20 in terms of the grape harvest, because of its symbolic association with blood. The words in verse 16 (καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν καὶ ἐθερίσθη ἡ γῆ.) state that the whole world is reaped in one thrust of the sickle. This is a comprehensive statement foreshadowing the implications of both salvation and judgment; the separation of the chaff from the wheat is then explicated in the following unit according to Joel's metaphor of the grape harvest.

The "seated" Son of Man figure in Rev 14:14 parallels such passages as Mark 14:62, Matt 26:64 and Luke 22:69, where the Son of Man is connected in a midrashic complex with Ps 110:1. This combines aspects of the Davidic kingship, the Melchizedekian priesthood, and the holy warrior motif. Furthermore, Matt 24:30-31 connects the tradition of the *parousia* of the Son of Man in the clouds, together with angelic gatherers of the elect at the end of the age. Another similar motif is found in Matt 13:37-40, where the Son of Man is the sower of the good seed, the harvest is the end of the age, and the angels are the reapers.

The parallel to Matthean sources can also be seen in the way that Rev 1:7 mirrors Matt 24:30. This passage contains the clause concerning the tribes of the earth mourning over the coming of the Son of Man in the clouds (πᾶσαι αἱ φυλαὶ τῆς γῆς). This

[83] So Osborne, *Revelation*, 551.
[84] Beale, *Revelation*, 777.

midrashic complex is comprised of allusions to both Dan 7:13 and Zech 12:10. Only Matthew and Revelation combine these two traditions. John makes another allusion to Dan 7:13 in Rev 1:13 (καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον υἱὸν ἀνθρώπου ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν.), which features the priestly nature of the Son of Man figure. Aune denies any dependency of Rev 14:14 on Matthean sources.[85] The priestly nature of the Son of Man is a new development, possibly stemming from a Melchizedekian priestly tradition of Ps 110 and Dan 7:13 (Matt 26:64). John further builds the motif-complex of the Son of Man tradition in Rev 14:14 by envisioning him seated on a throne (Ps 110), riding on a white cloud, wearing a golden crown, and wielding a sickle.

According to Vos, the tradition of a seated Son of Man figure, who also comes with the clouds of heaven (Matt 26:64, Mark 14:62), shows that Rev 14:14 is dependent on these accounts.[86] It may be better said that there are some early Christian traditions from which Revelation draws rather than having a direct dependency on Matthew.[87] The crowned Son of Man in Rev 14:14 shows a close affinity to Ps 110 (the priestly kingship motif). Lastly, the tradition of the Son of Man, who wields the sickle in Rev 14:14, also has close literary dependency on Matt 13: 37-40 and Matt 24:31. There the Son of Man is closely related to the harvest of the earth at the end of the age. These various streams of tradition coalesce in Rev 14:14-16, together with the Joeline harvest tradition. John has midrashically systematized the Son of Man traditions from early Christian motifs, which have already connected the harvest imagery with the Son of Man (13:37). Since Joel's harvest motif is already associated with the Day of the Lord, it is easily blended with those traditions already established in Matt 24, concerning the *parousia* of the Son of Man, the gathering of the elect and the judgment of the wicked. This also helps explain why John bifurcates Joel's grape harvest into two separate traditions. He naturally develops the twin aspects of the harvest in terms of the positive elements, by its association with the grain harvest, and the

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[85] Aune, *Revelation 6-16*, 840-841.

[86] L. A. Vos, *The Synoptic Tradition in the Apocalypse* (Kampen: Kok, 1965), 144-152. See also Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 195.

[87] Donald A. Hagner, *Matthew 14-28* (WBC 33B; Dallas: Word Books, 1995), 714.

negative aspects of judgment with the grape harvest. The harvest motifs of grain in Matt 13 and 24 are fused with Rev 14, so that the grain harvest is depicted in a positive light. The white cloud and the Son of Man figure with a golden crown are in keeping with the conferral of a kingdom unto the Son of Man.

The abrupt end of the Son of Man's harvest, using the language of an *hour* and *sharp sickle* (14:15-16), show that this tradition is general and comprehensive in nature. John's midrashic web of intertextual allusions resignifies the Son of Man tradition in Dan 7, so that he is now a seated Davidic ruler, via Ps 110:1. He modifies these early Jewish Christian traditions of the Son of Man, so that he is now the harvester of the grain.

The angelic theme has been clearly developed in sources prior to the book of Revelation, as seen in the Matthean account of the angelic reapers in 13:39. It states that ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. Aune cites *Midr. Ps.* as another possible Jewish tradition that may have influenced John's use of angels in the harvest metaphor.

> Scripture says elsewhere: 'Put ye in the sickle, for the harvest is ripe. Come tread ye; for the winepress is full, the vats overflow [Joel 4:13].' To whom will God say 'Put ye in the sickle…tread ye, for the winepress is full'? R. Pinehas taught in the name of R. Hilkiah: God will say this to the angels.[88]

John has developed his inherited traditions of the angelic harvesters, which most likely stem from Joel's own prophetic report in 4:11bβ. He combines these together with Matthean and Markan traditions (Mark 4:29), and may include early Jewish traditions as well. This is a plea for Yahweh to bring down his heavenly warriors to fight the nations gathered against Jerusalem (Joel 4:1-2). It is then easy to see that Joel 4:11bβ provides the natural bridge connecting Yahweh's heavenly warriors to those commanded in v. 13 (who are to thrust in the sickle).[89] From here the traditions build their angelic motif complexes. The Son of Man, who is seated on a throne (Ps 110:1), may also be, to a lesser degree, dependent upon Joel 4:12. There, Yahweh will sit to *judge* the nations gathered at Jerusalem.

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[88] Aune, *Revelation 6-16*, 843.
[89] See James L. Crenshaw, *Joel*, 189-190.

3.7.2.2. *The Grape Harvest 14:17-20*

The Joeline allusions in Rev 14:17-20 are much more in keeping with Joel's original sense. The heavenly perspective of the temple judgments of the harvest and its angelic reapers are much more developed. Furthermore, this section alludes to a greater portion of Joel 4:13 than did the previous unit. In this unit, the command and motive clause are reiterated, but with the execution report. John includes the allusion to the winepress in 14:18b-20a. He makes changes in the command to harvest πέμψον σου τὸ δρέπανον τὸ ὀξὺ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς for Joel's shortened version (מַגָּל שִׁלְחוּ MT/ἐξαποστείλατε δρέπανα LXX). These additions both expand and clarify Joel's text. The expansions consist in the additions of the term *sharp* (ὀξὺ), the personal pronoun *your* (σου), and a whole conjunctive clause (καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς).

As in the previous unit, there is a major resignification in the imperatival command. In Joel, the imperative is a 2nd person plural verb (שִׁלְחוּ/ἐξαποστείλατε) for John's second person singular imperative τρύγησον. John's resignification reduces the reaping action to just one angel, while Joel's text signifies a plurality of heavenly warriors. John is recontextualizing Joel's passage to bring it into agreement with his bifurcated harvest of the grain and grapes (the followers of the Lamb and the followers of the beast). This aspect is reinforced by the addition of the singular personal pronoun σου. The sharp sickle, in this context, signifies judgment, since it portrays the destruction of the enemy attacking Jerusalem (v. 20).

The addition of a whole clause is for clarification purposes in order to distinguish the grape harvest from the grain harvest. This addition clearly globalizes the harvest metaphors with the term τῆς γῆς. This same aspect occurs in 4:16 as well (καὶ ἐθερίσθη ἡ γῆ.). John is clearly stating that this harvest of the followers of the Lamb and those of the beast are universal in perspective.

In the motive clause portion of 14:18, John makes his own translation of Joel's Hebrew text with the choice of the verb ἀκμάζω for בָּשַׁל (כִּי בָשֵׁל קָצִיר MT/ὅτι παρέστηκεν τρύγητος LXX).[90] The verb ἀκμάζω, in an agricultural context, has the meaning "to be

[90] Charles, *The Revelation of St. John.* vol. 2, 23.

ripe," otherwise it means "to be at the prime."[91] This seems to be a very good translation of בָּשַׁל, which means to *cook* or to *boil*. John is following the Hebrew text of Joel, since he has not followed the LXX strictly.

Joel's passage mentions both the upper portion of the winepress (ἡ ληνὸς) and lower portion of the winepress (τὸ ὑπολήνιον). John's text does not use both of these terms, but only uses the term ἡ ληνὸς. This modification occurs because John incorporates the imagery of Isaiah. However, John's use of ἡ ληνὸς, in this context, conceptually refers to the whole press. This is seen by the imagery of the flow of blood coming out from the lower portion of the press (v. 20).

John develops Joel's text (εἰσπορεύεσθε πατεῖτε διότι πλήρης ἡ ληνός ὑπερεκχεῖται τὰ ὑπολήνια ὅτι πεπλήθυνται τὰ κακὰ αὐτῶν) by combining Isa 63:3 with his own reformulation in 19c-20 (καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν. 20 καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.). The natural implication of Joel's text assumes the annihilation of an immense army surrounding the city of Jerusalem. John builds upon Joel's imagery by incorporating another well known judgment motif of the grape harvest from Isa 63:3 (3 פּוּרָה דָרַכְתִּי לְבַדִּי וּמֵעַמִּים אֵין־אִישׁ אִתִּי וְאֶדְרְכֵם בְּאַפִּי וְאָרְמְסֵם בַּחֲמָתִי וְיֵז נִצְחָם עַל־בְּגָדַי וְכָל־מַלְבּוּשַׁי אֶגְאָלְתִּי׃ / πλήρης καταπεπατημένης καὶ τῶν ἐθνῶν οὐκ ἔστιν ἀνὴρ μετ' ἐμοῦ καὶ κατεπάτησα αὐτοὺς ἐν θυμῷ καὶ κατέθλασα αὐτοὺς ὡς γῆν καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν). Fekkes followed Charles and Bornkamm by showing that John appropriates the terms θυμος and αἷμα from Isa 63:3 in order to blend the two winepress imageries. Their assertions gain strength because the same imagery is reused again in 19:13-15.[92]

John's intertextual allusion to Isa 63:3 reminds the reader that Yahweh alone treads the winepress. The execution of Yahweh's wrath is mentioned in v. 20a (ἐπατήθη ἡ ληνὸς). It is important to note that the passive verb is used, so that John is purposely veiling how the trampling takes place. In Joel, the trampling involves Yahweh's heavenly warriors. John decides not to keep Joel's wording

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[91] *Louw-Nida* 2: §23.197. See also *GELS* 1:15. See also *LSJ*, 51.

[92] Charles, *The Revelation of St. John*. vol. 2, 24. Bornkamm, "ληνος." in: *TDNT*, 4:254-257. Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 195-196.

(εἰσπορεύεσθε πατεῖτε διότι πλήρης ἡ ληνός ὑπερεκχεῖται τὰ ὑπολήνια ὅτι πεπλήθυνται τὰ κακὰ αὐτῶν) at precisely the point where he mentions the action of trampling the grapes. This is done so that he can replace Joel's heavenly warriors, who do the trampling on the eschatological DOL, for Yahweh himself doing the trampling in Isa 63:3. Thus, John has the angel throwing the grape clusters into the winepress, but not treading it (ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν. 20 καὶ ἐπατήθη ἡ ληνὸς). This is in keeping with John's greater picture developed in 19:13 and 15, where Christ takes the place of Yahweh who does the trampling at his *parousia.* Thus, John has resignified Joel's text by combining Isa 63, so that Christ is the one who treads the winepress of the wrath of Yahweh. This is in keeping with John's teaching on the divine nature of both Christ and Yahweh.

John has combined the implication of the great slaughter provided in the grape harvest imagery of Joel's text, together with 1 Enoch, to make the picture complete. The notation of the blood flowing as high as the horse's bridle attests to John's knowledge of and allusion to 1 Enoch 100:3: "The horse shall walk through the blood of sinners up to his chest; and the chariot shall sink down up to its top."[93] First Enoch 100 is an eschatological text of the judgment of the wicked. Charles is correct in seeing that John is dependent on this text for his expansion of the allusion to Joel.[94]

It is Bauckham's assertion that John is not influenced by 1 Enoch, but by another unknown independent early tradition upon which all are dependent.[95] His assumption is based on rabbinic texts dating later than Revelation. These texts mention the terms *horse* and *blood*, and also a notation of the distance that the blood flows. The additional tradition of the length of the flow of blood has led Bauckham to assume this claim. His primary text from the Jerusalem Talmud *Taanith* 4:5 speaks about the destruction of the Jews at Bethar by Hadrian in the Second Jewish War. For this reason, Bauckham's theory that 1 Enoch is not to be seen as underlying Rev 14:20 is most likely wrong. It would be better to take 1 Enoch as the major

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[93] E. Isaac, "1 (Ethiopic Apocalypse of) Enoch: Second Century B.C.- First Century A.D." in: *The Old Testament Pseudepigrapha Volume 1 Apocalyptic Liturature & Testaments* (ed. by James H. Charlesworth; Garden City: Doubleday, 1983), 81.

[94] Charles, *The Revelation of St. John.* vol. 2, 25.

[95] Bauckham, *The Climax of Prophecy*, 46.

text of influence, based on the diachronical issue as well as the thematic and lexical agreements between the two passages. The issue of the distance of the blood's flow is stated to be 1600 stadia (ἀπὸ σταδίων χιλίων ἑξακοσίων).[96]

3.8. *The Contextual Perspective of John's Allusion to Joel 3:5 in Rev 14:1*

The harvest motif of Rev 14:14-20 takes up other thematic parallels to Joel 3-4. This is immediately recognizable from 14:20, with the mention of the winepress' location outside of the city. The city is not stated by name, but the presupposition is Jerusalem. The Joeline context calls for the final eschatological battle of the *Northerner* to take place just outside of Jerusalem (Joel 3:5; 4:2 and 12).[97] Joel 3-4 provide the proper background from which to understand the *locus* of John's Mount Zion, and the Lamb's followers. John's figure of the Lamb standing on Mount Zion is most certainly derived from Joel 3:5, where Yahweh is pictured as granting deliverance to those who call upon his name (Joel 3:5a LXX: καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται ὅτι ἐν τῷ ὄρει Σιων καὶ ἐν Ιερουσαλημ ἔσται ἀνασῳζόμενος).

The very idea that the one hundred and forty four thousand overcomers of Rev 14:1, who have the names of the Lamb and Yahweh upon their foreheads, lends credence to John's allusion to Joel 3:5. He expands this verse so that those who call upon the name of Yahweh now bear his name and the Lamb's name. John's interpretation of Joel's deliverance on Mount Zion shows the primary role that the Lamb plays in granting deliverance (by conquering the beast). They are about to enjoy the new apocalyptic era established by the Day of Yahweh, which John depicts as a millennial reign (Rev 20).[98]

John has placed ch. 14:1-5 at the beginning of the unit and then, in the development of the chapter, he has come full circle to show how the Lamb and his followers triumph over the beast and his world

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[96] So Ladd, *Revelation*, 202.

[97] So Roloff, *Revelation*, 179.

[98] So Charles, *The Revelation of St. John*. vol. 2, 1. Aune, *Revelation 6-16*, 803. Aune sees 14:1 as an earthly military scene as the OT eschatological expectation of Zion's rule on earth. Osborne, *Revelation*, 525. He sees these as the conqueror of the tribulation.

system. Now, when one comes to 14:20, with the slaughter of the beast and his kingdom outside of Jerusalem/Zion, one understands that it is accomplished by means of the angelic harvesters. This represents a good parallel to Joel 3-4, where Yahweh brings deliverance to those who call upon his name, sending down his angelic warriors. The thematic connection of 14:2-5 to 4:14-16 can be understood by the term *first fruits* in v. 4. The harvest imagery provides the necessary material from which to understand the integration of the beginning and end of the chapter. The grain harvest of the Son of Man, mentioned in 14:14-16, provides the context in which to interpret the 144,000.[99] The annihilation of the enemy outside of the city, in v. 20, provides the context from which to understand the victorious Lamb and his followers on Mount Zion.

It is appropriate that they sing a new song *before* the throne and the Lamb in Zion. These are featured as the sheaf of the first fruits presented to God as a token of the grain harvest (Lev 23:15). Thus, contextually Rev 14:1 should be considered an allusion to Joel 3:5, based upon John's further references to Joel in 14:14-20. The mention of the slaughter outside of the city (Jerusalem), in v. 20, brings John's allusions to Joel back to the beginning, so that the whole chapter is framed with references to the holy city. John's resignification of Joel 3:5 is much like his resignification of Joel 3:4 in Rev 6:12-17. The figure of the Lamb is inserted, in addition to his reference to Yahweh, so that they function as universal co-regents via Dan 7.

3.9. *The Use of Joel 4:18 in Rev 22:1*

The regnant OT passages influencing John's vision in Rev 22:1-3a stems from Ezek 47:1-12, Zech 14:8, and Gen 2-3. However, Joel 4:18 remains as a parallel passage, but it has no discernable lexical influence, as does Ezekiel and Zechariah. However, both Revelation and Joel share common lexical dependencies on Gen 2. Joel 4:18 is a midrashic complex consisting of selected phrases from Ezek 47:1-12 and Gen 2:10.[100] Both passages display the integration between the temple and Garden of Eden motifs in an *Urzeit-Endzeit* plan of

[99] So Bauckham, *The Climax of Prophecy*, 291.
[100] See comments on Joel 4:18.

salvation. Joel's idyllic return to paradise comes as the result of the Day of Yahweh that ushers in a new proto-apocalyptic age. John's *Urzeit-Endzeit Schema* also comes about through a Day of battle with the demise of Gog and Magog at the end of a millennial reign (20:9), and after the creation of the new heavens and new earth.

3.10. *Conclusion to the Use of Joel in the NT Eschatological and Apocalyptic Texts*

This research finds that the use of *appropriation* and *resignification* of scripture is a highly theological activity.[101] The hermeneutics of comparative midrash demonstrate that biblical authors use allusions to create new theological constructs. For instance, in the dominical teaching on the secret growth of the seed, the author makes an allusion to Joel 4:13, in order to eschatologize the teaching of the Kingdom of God. The author is able to evoke the notion that the harvest of the Kingdom of God coincides with the Day of Yahweh, by bringing together this passage intertextually. In this way, the wicked nations no longer rule, but God's Kingdom dominates the kingdoms of this world. The transposition of the Joeline grape harvest into a grain harvest points to the *nouvelle articulation* of the Joeline passage. The use of Joel in the Markan text privileges a positive grain harvest over the negative metaphor of the grape harvest. In both texts (Joel/Mark), the harvests function as key elements in the establishment of the eschatological rule of Yahweh. The resignification of the Joeline harvest imagery is transformed into the triumph of the Kingdom of God on the Day of Yahweh. Thus, the Markan allusion evokes the ultimate point of the message of Joel in the second half of the book (Yahweh's habitation of Zion 4:1-2 and 21).

A second example of the use of allusion is a biblical author's creation of motif complexes. This is a method by which biblical authors (both OT and NT) unite two of more disparate traditions into one verse. This is a primary means for the formation of building up motif complexes in scripture for the purpose of creating new

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[101] Dodd, C. H. *According to the Scriptures: The Substructure of New Testament Theology* (London: Nisbet, 1952). This point was grasped by Dodd in his insightful book over half a century ago.

theological constructs. In Rev 14:14-16, the author combines a Son of Man tradition (Dan 7), and a king-priest tradition (Ps 110), together with the harvest imagery from Joel 4:13. The uniting of these disparate verses is a prime example of the Bible's midrashic technique, which combines various streams of tradition into a new synthesized theological concept. This new motif complex shows that the DOL is merged with the Son of Man as a priestly king who reaps the elect of the earth. Thus, comparative midrash is the primary tool by which scholars uncover the *traditio* processes of motif complexes, which collect and systematize biblical concepts in order to develop new theological motifs from old traditions. In such passages, the unrecorded hermeneutics are discovered at the intersection of textual surfaces. Therefore, readers are given the responsibility of recovering the *receptor hermeneutics of the biblical authors*.[102] The function of scripture is a heuristic enterprise, whose context determines the extent to which the evoked text can be activated to facilitate what is in the mind of the author.

The primary purpose for the use of allusion in biblical literature does not represent an act of a passage's literal interpretation, but rather it serves as a traditionizing process to construct *nouvelle articulations*. The hermeneutics of resignification do not *intend* to replace the plain meaning of a passage, but instead this methodology follows the path of its recontextualization in order to determine its function. Therefore, the use of the OT in the NT is not determined within the boundaries of the OT context, but its function is, rather, determined within the boundaries of the covenant, which allows greater flexibility in its creative use. However, there are limitations to the evange*lastic* use of scripture.[103] This conclusion arises from working with the OT and NT examples of appropriation and resignification. Although these canonical hermeneutics are unrecorded in the text, their function, at the intersection of textual surfaces, never strays beyond the boundaries of the covenant. Sanders has justly determined that the Bible's own hermeneutics are theocentric and montheisizing

[102] See Sanders, Canon and Community, 77-78.

[103] The term *evangelastic* means that the midrashic use of the scripture enjoys a greater freedom of interpretation beyond the boundaries of its original appropriated context. However, within biblical literature, the hermeneutical controls of midrashic allusions are limited to the contours of the covenant.

in nature, and this quite naturally adheres to the covenantal shape of the canonical literature.[104]

The recognition of this technique is *dependent* upon the reader's accumulated knowledge of scripture. Note Bakhtin's acknowledgement of the sociological problem of the *word* within the language system:

> The speech act by its nature is social. The word is not a tangible object, but an always shifting, always changing means of social communication. It never rests with one consciousness, one voice. Its dynamism consists in movement from speaker to speaker, from one context to another, from one social community to another, from one generation to another. Through it all the word does not forget its path of transfer and cannot completely free itself from the power of those concrete contexts into which it had entered. By no means does each member of the community apprehend the word as a neutral element of the language system, free from intentions and untenanted by the voices of its previous users. Instead, he receives the word from another voice, a word full of that other voice. The word enters his context from another context and is permeated with the intentions of other speakers. His own intention finds the word already occupied. Thus the orientation of the word among words, the various perceptions of other speech acts, and the various means of reacting to them are perhaps the most crucial problems in the sociology of language usage ... Each social group in each historical period has its own individual perception of the word, its own range of verbal possibilities. By no means can the ultimate conceptual authority of the artist always be expressed in direct, unrefracted, nonconventionalized auctorial speech in every social situation. If a given social group has at its disposal an authoritative and durable medium of refraction, then conventionalized discourse in one or another of its varieties will hold sway ... Cultured speech is speech refracted through the authoritative canonical medium.[105]

One of the best tools that scholars use to discern scripture's refracted speech is comparative midrash.[106] This methodology is nowhere more

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[104] See Sanders, *From Sacred Story to Sacred Text*, 185-190.

[105] Bakhtin, "Discourse Typology in Prose," in *Readings in Russian Poetics: Formalist and Structuralist Views* (eds. Ladislav Matejka and Krystyma Pomorska; Cambridge: M.I.T. Press, 1971), 195.

[106] Good examples are Craig A. Evans, *To See and Not Perceive: Isaiah 6.9-10 in Early Jewish and Christian Interpretation* (JSTOTSupp 64. Sheffield: Sherffield Academic Press, 1989). See also his edited volume: *From Prophecy to Testament: The Function of the Old Testament in the New* (Peabody: Hendrickson, 2004). Mary Callaway, *Sing, O Barren One*: A Study in Comparative Midrash (SBLDS 91; Atlanta: Scholars Press, 1986). Johan Pyeon *You Have Not Spoken What Is Right About Me* (SBL 45; New York: Peter Lang, 2003).

needful than in the book of Revelation. This apocalyptic book is the biblical apex of intertextuality. For the Apocalypse, the scriptures of Israel function as its *durable medium of refraction* through which its message is communicated. In it one discovers the depth of knowledge that is required to be able to interact with its use of the OT. It testifies that one must have *ears to hear* in order to understand the biblical author's use of allusion. This work has shown that scripture in the book Joel and its *Nachleben* in the New Testament functions *solely* as a means by which the authors give new meanings to old traditions. It is a work of resignifying/refracting preinhabited words from the medium of the authoritative canonical literature. This process is accelerated in conjunction with the growth of the canon during the Second Temple period and early Christianity.

This research underscores the usefulness of comparative midrash and Bakhtinian dialogism in biblical studies. It is the aim of this work to open ears to hear the refracted voices of Second Temple Judaism and Early Christianity through the medium of the authoritative canon. This research has shown that biblical scribes, schooled in the language of the kingdom, drew from the treasury of scripture both old things and new. It is at this intersection that the reader is invited to discern the function of the *appropriation* and *resignification* of scripture.

APPENDIX TO SELECTED NT STRUCTURAL ANALYSES

Structural Analysis of Acts 2:14-40

I. Peter's Apologia and the Misunderstanding of the Pentecost Event vv.14-21

A. Introductory Stylistic Speech Formula v. 14a
Σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἕνδεκα ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγξατο αὐτοῖς

B. Peter's Address v. 14b
ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἰερουσαλὴμ πάντες

C. Peter's Call to Attention v. 14c
τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου.

D. Peter's Rebuttal to those who Mocked v. 1
οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν, ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας,

E. Peter's Apologia from Joel 3 vv.16-21

1. Introductory Pesher Formula v. 16
ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ

2. Eschatological Notation v. 17a
καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός

3. God's Fulfillment of the Outpoured Spirirt upon the Disciples of Jesus vv.17b-18

a. The Sphere of the Bestowal of God's Spirit v. 1
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα

b. The Recipients of the Spirit vv. 17c-18
Quartum Comparationis/Parallelismus membrorum

1) Prophecy: Sons and Daughters (multiples of two, comparison of sex)
καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν

2) Visions: Young Men (comparison of age)

καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται

3). Dreams: Old Men (comparison of age)
καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται·

4). Prophecy: God's Male and Female Slaves (multiples of two, comparison of sex with Inclusio's and Eschatological Notation)
καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου…..και προφητεύσουσιν

a) Eschatological Notation Inclusio ἐν ταῖς ἡμέραις ἐκείναι

b) Inclusio ἐκχεῶ ἀπὸ τοῦ πνεύματός μου,

4. Cosmological Portents before the Day of the Lord vv.19-20
   a. God's Cosmological Signs v. 19
      1) The Sphere of Yahweh's Signs (*Parallelismus Membrorum*) v.19a
      καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,
      2) The Effects of the Signs (*Tertium membrorum*) v.19b
      αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ.
5. Cosmological Effects of Jesus' Arrival before the Day of the Lord v.20
   a. Darkening of Sun and Moon (*Paralellismus Membrorum*) v.20a
   ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα
   b. Eschatological Notation of the Resplendent Day of the Lord v. 20b
   πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ.
6. Salvation Promised For All Who Invoke the Name of Jesus v. 21
   καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται.

II. Peter's Christological Kerygma From the Davidic Psalter vv. 23-36

A. Accusation for the Death of Jesus vv. 23-24

B. Argument from Psalm 16 for the Resurrection of Jesus as the Davidic Messiah vv. 25-28
C. Appeal to the Interpretation of Psalm 16 for Jesus as the Davidic Messiah vv. 29-32
D. Argument for the Interpretation of the Events of Pentecost vv. 33
E. Argument from Psalm 110 for the Exaltation of Jesus vv. 34-36

III. The Peoples Response and Peter's Call to Repentance vv. 37-39
A. The Peoples question v. 37
B. Peter's Instructions to his hearers vv. 38-39
1. Speech Report Formula v. 38a Πέτρος δὲ πρὸς αὐτούς
2. Instructions v. 38b
a. Repent μετανοήσατε,
b. Baptism καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ
c. Purpose of Instructions: Remittance of Sin εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν
C. The Promise of the Gift of the Holy Spirit vv. 38-39 (*Quartum Membrorum*)
1. To the Hearers καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος. 39. ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία
2. To their Children καὶ τοῖς τέκνοις ὑμῶν
3. To those a Far Off καὶ πᾶσιν τοῖς εἰς μακρά
4. To those whom God Calls ὅσους ἂν προσκαλέσηται κύριος ὁ θεὸς ἡμῶν.

IV. Concluding Summary Statements vv.40-41
A. Report of Further Unrecorded Parenetic Exhortations to Salavation v. 40
ἑτέροις τε λόγοις πλείοσιν διεμαρτύρατο καὶ παρεκάλει αὐτοὺς λέγων· σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.
B. Summary Report to the Response to the Apostolic Message v. 41
οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι.

Structural Analysis of 1 Corinthians 1:1-3

Salutation 1:1-3

I. *Superscriptio*: Authors and Their Identity: Paul and Sosthenes v.1
   A. Identity of Paul v. 1a-c
      1. Name: Paul v. 1a
      2. Paul's Mission: Called to be an Apostle of Christ v. 1b
      3. Paul's Authorization: By the will of God v. 1c
   B. The Identity of Sosthenes v. 1d-e
      1. Name: Sosthenes v. 1d
      2. The brother v. 1e

II. *Adscriptio*: Recipients and Their Identity v. 2
   A. Name: Corinthians v. 2a
   B. The Church of God v. 2b
   C. Sanctified in Christ Jesus v. 2c
   D. Called Saints v. 2d
   E. Ecumenical Perspective of the Corinthian's Invocation of Jesus v.2e

III. *Salutatio*: Blessing From God the Father and the Lord Jesus Christ v. 3
   A. Grace v. 3a
   B. Peace v. 3b

Structural Analysis of Titus 3:1-11

I. Call for Practical Catechetical Instruction for Good Works Based on a Salvific *Bekenntnisformel* 3:1-11
   A. Seven Instructions for Cretans to Be Mindful to Obey Roman Powers vv. 1-2
      1. Submissive to Rulers and Authorities
      2. To Accept Rule
      3. Be Prepared for Good Works
      4. Exhortation against Defamatory Language
      5. Exhortation to be Non-Contentious
      6. Exhortation to be Gentle
      7. Exhortation to show Meekness Toward All
   B. Motivation for Obedience: Our Past State and Our Present Salvation vv. 3-8a
      1. Seven Characteristics of Our Past Moral Condition v. 3
         a. Fools
         b. Disobedient

c. Deceived
d. Serving Various Lusts and Pleasures
e. Spending Time in Malice and Envy
f. Hateful
g. Hating One Another

2. Our Present Salvation: A Sacramental Hymn of God's *Heilsplan* vv. 4-7
   a. The Epiphany of God's Kindness and Philanthropy v. 4
      1) God Saved Us
      2) Not on the Basis of Our Works v. 5a
      3) But on the Basis of His Mercy: Regeneration and Renewal v. 5b
         a) By Means of the Bath of Regeneration
         b) By Means of the Renewal of the Holy Spirit
         c) The Holy Spirit was Poured Out Through the Agency of Christ v. 6
         d) Purpose of Salvation: Heirs of Eternal Life By Justification of the Grace of Christ v. 7

3. *Zitationsformel*: Πιστὸς ὁ λόγος v. 8a

C. Insistence on Christian *Praxis* v. 8b
   1. Insistence on Instruction for Obedience
   2. The Purpose of Instruction: For the Cretans to have a mindset of Good Works
   3. The Profit of Good Works for Humanity

D. Avoiding Heresies and Heretics vv. 9-11
   1. Exhortation to Avoid the Non Practical Use of the Law vv. 9
      a. Avoid Foolish Midrash of the Law
      b. Foolish Genealogies of the Law
      c. Foolish Strife of the Law
      d. Foolish Disputes of the Law
      e. Causal Statement: They are Unprofitable and Useless
   2. Instructions to Avoid Factious Persons v. 10-11
      a. Shun Factious Persons After Admonitions v. 10
      b. Causal Statement: They are Self-Condemned v. 11
         1) Because of the Perception of Their Perversion

2) Because of the Perception of Their Sinfulness
c. Because He is Self-Condemned

Structural Analysis of Revelation 6:12-17

I. The Sixth Seal: The Theophanic Appearance of the Judge and Lamb on the Day of the Lord in Retribution to the Ungodly Kingdoms vv. 12-17

A. Visionary Report: The Lamb's Opening of the Sixth Seal v. 12a
B. The Seven Cosmic Upheavals at the Theophanic Approach of the Day of the Lord vv. 12b-14
   1. Cosmic Quake v. 12b
   2. Darkening of Sun as Sackcloth v. 12c
   3. Darkening of Moon as Blood v. 12d
   4. The Falling of the Stars as Figs Blown off from a Tree v. 13a
   5. The Theophanic Sundering of the Heavens v. 14a
   6. The Moving of the Mountains v. 14b
   7. The Moving of the Islands v. 14c
C. The Enumeration of Seven Societal Groups Who Hide Themselves at the Theophanic Appearance of the Judge and the Lamb vv. 15-17
   1. Seven People Groups Hiding in Caves and Rocks v. 15
      a. Kings
      b. Great Ones
      c. Chiliarchs
      d. Rich
      e. Strong
      f. Slaves
      g. Free Persons
   2. Speech Report of the World's Alarm at the Theophany of the Judge and the Lamb on the Day of Their Wrath vv.16-17
      a. Call for the Mountains and Rocks to Kill Them From the Appearance of the Judge and Lamb v. 16
      b. Causal Statement Concerning Their Wrath v. 17a
      c. Rhetorical Question Concerning Withstanding the Day of Their Wrath v. 17b

Structural Analysis of Revelation 8:7

I. The First Trumpet: Hail, Fire, and Blood Thrown to the Earth v. 7

- A. Report of the First Angel's Trumpet Blast
- B. The Trumpet Blast Signals For the Heavenly Plague to Be Thrown to Earth
  - 1. Hail and Fire Are Mixed with Blood and Thrown to Earth
  - 2. Effects of the Hurled Elements
    - a. A Third of the Earth Burned Up
    - b. A Third of the Trees Burned Up
    - c. A Third of the Green Grass Burned Up

Structural Analysis of Revelation 8:13-9:12

I. Transition Statement to the Last Three Trumpets: The Vision of the Eagle and Its Message of Woe v. 13

- A. Report of a Vision of an Eagle Flying in Mid Heaven v. 13a
- B. Auditory Report: The Eagle Cries Out Three Woes Coming Upon the Humans in the Last Three Trumpets v. 13b

II. The Fifth Trumpet: The Torment of the Demonic Locusts From the Abyss vv. 1-11

- A. The Fifth Angel Sounds the Trumpet v. 1a
- B. Visionary Report of the Fallen Star and the Key of the Abyss vv. 1b-c
  - 1. A Report of a Fallen Angel v. 1b
  - 2. The Key to the Abyss is Given to Fallen Star v. 1c
- C. The Fallen Star Opens the Shaft of the Abyss to Let Out the Demonic Hordes vv. 2-11
  - 1. The Fallen Angel Opens the Abyss v. 2a
  - 2. Smoke And Locusts Emerge from the Shaft of the Abyss v. 2b-3a
    - a. Sun is darkened from Smoke v. 2b
    - b. Sky is darkened from Smoke v. 2c
    - c. Locusts Emerge from the Smoke of the Abyss v. 3a
  - 3. The Demonic Locust Horde Given Authority to Harm Humans That Do Not Have the Seal of God vv. 3b-6
    - a. The Report of the Instructions for the Locusts vv. 3b-4

1) Locusts Given Authority of Scorpions v. 3b
2) Locusts Are Told Not to Harm the Grass, Green Plants and Trees v. 4a
3) They Are Charged to Only Injure Those Who Have Not the Seal of God v. 4b
4) The Locust Are Told Not to Kill Humans but to Torment Them For Five Months v. 5

b. The Report of Humans Not Being Able to Find Death v. 6

4. The Description of the Demonic Locusts vv. 7-10
a. As Horses Prepared for Battle v. 7a
b. Adorned with Golden Crowns v. 7b
c. Having the Appearance of Human Faces v. 7c
d. Having the Hair of a Woman v. 8a
e. Having the Teeth of a Lion v. 8b
f. Having a Breastplate of Iron v. 9a
g. Sound of Their Wings as Horses Running to Battle v. 9b
h. Having a Tail Like a Scorpion With a Stinger v.10

5. The Report of the Locusts Having a King v. 11
a. Their King is the Angel of the Abyss v. 11a
b. Hebrew Name: Abaddon v. 11b
c. Greek Name: Apollyon v.11c

III. Report of the First Woe Having Passed and Yet Two More to Come v. 12

Structural Analysis of Revelation 14:14-20

The Temple Authorized Harvest of the Earth: Salvation and Judgment

I. The Image of the Grain Harvest vv. 14-16
A. The Report of the Heavenly Harvester: The Son of Man v. 14
1. Visionary Report Formula v. 14a
2. The Report of a White Cloud v. 14b
3. The Son of Man Figure Seated on the Cloud v. 14c
4. Adorned with a Golden Crown v. 14d
5. Wielding a Sharp Sickle v. 14e

B. The Emergence and Message of an Angel from the Heavenly Temple v. 15
1. The Emergence of Another Angel from the Temple v. 15a

2. The Instructions for the Son of Man to Harvest the Earth v. 15b
3. Purpose Statements: v. 15b-c
   a. The Hour has Come v. 15b
   b. The Grain has Dried v. 15c

C. Execution Report: The Son of Man Harvests the Earth's Grain v. 16

II. The Image of the Grape Harvest vv. 17-20

A. The Emergence of a Second Angel from the Heavenly Temple Wielding a Sickle v. 17

B. The Emergence and Message of the Angel of Fire from the Heavenly Altar v. 18

1. The Emergence of the Angel of Fire from the Heavenly Altar v. 18a
2. Instructions to the Second Temple Angel to Reap the Earth's Grapes v. 18b
3. Purpose Statement: The Harvest is Ripe v. 18c

C. Execution Report: The Second Angel Harvests the Earth's Grapes v. 19

1. The Grape Clusters Harvested v. 19a
2. The Great Winepress of God's Wrath v. 19b-20
   a. The Grapes Thrown into the Winepress v. 19b
   b. The Winepress Trampled Outside of the City of Jerusalem v. 20a
   c. The Measure of the Flow of Blood v. 20b

Structural Analysis of Mark 4:26-29

The Parable of the Seed's Growth: The Eschatological Growth of the Kingdom

I. Didactic Introduction Formula 26a

II. A Parabolic Teaching of the Kingdom of God: The Seed's Growth vv. 26b-29

A. The Farmer's Initial Work
   1. The Farmer Sows the Seed v. 26b
   2. The Farmer Resumes Normal Life Activities v. 27a

B. The Seed's Initial Germination and the Farmer's Lack of Knowledge v. 27b

C. The Seed's Activity of Maturation v. 28

D. The Farmer's Activity of Harvesting of the Crop v. 29

Structural Analysis of Rev 22:1-3a

The New Jerusalem as the New Garden of Eden 22:1-3a

I. Vision Report 22:1a

II. The River of Life 22:1b-2a
- A. Description of River: as Crystal v.1b
- B. Locus of River: The Throne of God and of the Lamb v. 1c
- C. Flow of River: Through the Street of the New Jerusalem: v. 2a

III. The Trees of Life v. 2b-d
- A. Trees Line both Sides of the River v. 2b
- B. Bearing Twelve Fruits: One for Each Month v. 2c
- C. Leaves for the Healing of the Nations v. 2d

IV. The Removal of the Adamic Curse v. 3a

Structural Analysis of Matthew 24:29-31

The Matthean *Parousia* of the Son of Man vv. 29-31

I. Cosmic Disturbances at the Theophanic Approach of the Son of Man v. 29
- A. Chronological Notation: Immediately after the Great Tribulation v. 29a
- B. The Cosmic Disturbances at the Theophanic Approach of the Son of Man v. 29b
  1. Sun Darkened
  2. Moon Fails to Give Light
  3. Stars Fall
  4. Cosmic Quake of Heavenly Powers

II. The Sign of the Son of Man: His Coming in the Clouds of Heaven v. 30
- A. The Appearance of the Heavenly Sign: The Theophanic Appearance
- B. The Universal Mourning of the Earth's Inhabitants
- C. The Universal Appearance of the Son of Man
- D. The *Parousia* of the Son of Man in the Clouds

III. The Resurrection of the Elect v. 31
- A. The Commissioning of the Angelic Reapers
- B. The Trumpet Signal
- C. The World Wide Resurrection of the Elect

Structural Analysis of Mark 13:24-27

The Markan *Parousia* of the Son of Man vv. 24-27

I. Cosmic Disturbances at the Theophanic Approach of the Son of Man v. 24-25
   A. Chronological Notation: In the Days after the Great Tribulation v. 24a
   B. The Cosmic Disturbances at the Theophanic Approach of the Son of Man v. 24b-25
      1. Sun Darkened
      2. Moon Fails to Give Light
      3. Stars Fall v. 25
      4. Cosmic Quake of Heavenly Powers

II. The Theophany of Son of Man: His Coming in the Clouds of Heaven v. 26
   A. The Universal Appearance of the Son of Man
   B. The *Parousia* of the Son of Man in the Clouds

III. The Resurrection of the Elect v. 27
   A. The Commissioning of the Angelic Reapers
   B. The World Wide Resurrection of the Elect

GLOSSARY OF TERMS

'Al Tiqrê : An ancient midrashic interpretive technique that means "do not read."
Abhängigkeit: Dependency
Akklamation: Acclamation
Anruf: Call
Appropriation: the acquisition of an antecedent text.
Athnach: A division marker used by the Masoretes to divides the Hebrew verse in half.
Bekenntnisformel: Confession formula
Bildung: Formation
Bundesbuch: Book of the Covenant
Bußruf: Call to Repentance
Charaz: A midrashic technique that stringing scriptures together from various Sources (a string of peals).
Chiffre: Cipher
Echoraum: Echo-room
Eigengut: Private material
ein Nachtrag: A supplement
Emprunts littéraires: Literary borrowing
Erfüllungsgehilfe: An aid to fulfillment
Erkenntnisformel: Recognition formula
Erscheinung: Appearance
Erzähler: Narrator
feindliche Skizze: Enemy sketch
Fingerzeig: Pointer
Fremdvölker : Foreign people
Gattung: Genre
Gemeinde: Congregation
Gemeinschaft : Community
G*ezerah Shaveh*: A midrashic technique that connects passages (often disparate) together by the repeated use of a word.
Glaubensgerechtigkeit : Faith-righteousness
Grundriß : Ground plan
Hapax legomenon: Spoken once
Hauptbegriff: Principle idea or term

Heilsankündigung: Announcement of salvation
Heilsorakel: Salvation oracle
Heilsverheißung: Promise of salvation
Heilsverheißungen: Promises of salvation
Hierocrats: Priestly or temple people
Hieros gamos: Priestly marriage
Ius talionis: Equal retribution
Jahwerede: Yahweh speech
Kaph veritatis: An expression used by Hebrew grammarians to determine an exact true identity through the use of the Hebrew preposition Kaph.
Kompositionstechnik: Composition technique
Lacuna: A lack, or something missing.
Lärmzeichen: Signal of a tumult
Lehreröffnungsruf: Call to receive instruction
Leitmotiv: Leading motif
Lex talionis: Law of retaliation
Lösungsschlüssel: Solution key
Löwenbild: Lion picture
Midrashic-complex: A combination of two or more verses
Nachleben: After-life.
Nachtrag: Supplement
Nordfeind: Northern enemy
Onomatopoeia: This is a Greek term that imitates the sound it represents.
pèlerinage pacifique des Gentils: Peaceful pilgrimage of the Gentiles
Psalmensprache: Terminology from the Psalms.
Rechtssprache: Legal terminology/forensic terminology
Religionsgeschichte: History of religion.
Resignification: In this work this term refers to the author's transformation of an antecedent text for his own purpose.
sachkritische: Concept critical (adjective)
Scham: Shame
Schlussformel: Closing formula
Schöpfungsage: Creation story
Schöpfungsbericht: Creation account
Schriftprophet: A literary prophet
Schriftprophetie: Scribal prophecy
Sitz im Leben: Situation in life.

Sola fide: An expression of the reforms meaning that salvation is by *faith alone*.
Steigerung: Intensification.
Stichwort: Catchword.
Sui generis: A Latin term meaning *of its own gender/genus*.
Terminus technicus: Technical term.
Textgestalt: Text-form.
Theophanieschilderung: Description of a theophany or theophanic description.
Topos: Place
Traditio: This term refers to the modification of the original text (traditum) by the process of its reuse.
Traditum: This term refers to the original tradition of the biblical text.
Typusmidrasch: Midrashic model
Umkehrung: Reversal
Umschwung: Reversal
unmittelbarer Anlaß: immediate occasion
Urzeit-Endzeit-Schema: Earliest time – end time scheme.
Vorlage: In biblical studies this term refers to the text that lies before the translator.
Vorleben: Previous life
Weltanschauung: Worldview
Wohnort: Dwelling place
Wortspiel: Word play
Zeit: Time
Zeitgeist : Spirit of the age
Zitatcharakter: Quotation character
Zweck: The purpose or aim
Zwischenzeit: In between time or an interval of time.

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